

# The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. I.

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## Topics of the Times.

"THE ART OF PRINTING WAS INVENTED FOR THE GLORY OF GOD, FOR THE PROPAGATION OF OUR HOLY FAITH, AND THE ADVANCEMENT OF KNOWLEDGE."—Pope Leo X.

THE TRAITOR OF MEXICO AND CRAVEN OF METZ.—General Rivière, who is conducting the preliminary examination into the conduct of Marshal Bazaine, has delegated a portion of this task to M. Deschamps. The latter has succeeded in discovering the wood-ranger who delivered to Marshal Bazaine, on August 23, Marshal McMahon's dispatch, in which he informed Marshal Bazaine of his intended march. Marshal Bazaine has, throughout, maintained that he never received that dispatch. The wood-ranger will be summoned as a witness for the prosecution, and great importance attaches to his evidence.

FRENCH CALVINISM.—A motion of M. Coquerel in the French Protestant Synod, at Paris, proposing that pastors should be appointed by universal suffrage, was rejected, recently, and it was decided that they should be nominated by Presbyterian Councils. An animated debate arose upon a proposal of the "Orthodox" majority providing for private Synods to supervise the celebration of public worship, the teaching of doctrine, and the ordering of ecclesiastical affairs. The Liberals demanded, "What doctrine?" to which M. Vaurigaut replied, "The doctrine enunciated in the Profession of Faith already voted." M. Athanase Coquerel said the Liberals defended the Reformed Church against the revolutionary innovations of the "Orthodox" party, who wished to go backward. The Liberals upheld the modern progress which had been accomplished. He described the proposed control by private Synods as a police system. The Synod finally rejected all amendments, and voted the proposals of the "Orthodox" party.

A PROTESTANT PROTEST.—Among the Editorial Notes in the Rev. Father PHELAN'S admirable journal, the *Western Watchman*, we read:

Our Protestant friends, all over the country, are becoming heartily disgusted with the religious developments of our times. In common parlance, they declare that Protestantism is every where going head-over-heels to the Devil. A New York Presbyterian paper thus sings a Jeremiad over the sad decay of Protestant Episcopalianism:

Some strange things are occurring in the General Theological Seminary of the Protestant Episcopal Church in New York. They are more strange than new, because the corporate name of Seminary, which I have given in full, has the term "Protestant" in it. Some twenty of the students are Romanists outright. They go to auricular confession, adopt the style of dress of the Romish priests, wear the cassock reaching down to their heels, and in other ways show their Romanizing biases. They are not obliged to seek Romish priests for confession. There are several ministers of the Protestant Episcopal Church who hold confessional service. They go to "Mass" every morning, and find this, too, in Episcopal churches.

Where are the tracts? Is it not passing strange that, after all that has been proved against Rome, during the last three hundred years, and all the splendid specimens of reform that have taken place among Protestant denominations, reformed Christians will return to the scarlet lady, fall at her feet, and call her their long-lost mother? Let us, by all means, have a new supply of red-hot tracts.

MALIGNITY OF THE BRITISH PROTESTANT PRESS.—The anti-Catholic press is anxiously endeavoring to prejudice Parliament on the subject of the dismissal, by the Poor Law Board, of the Rev. Mr. O'Keefe from the Work-house chaplaincy, ignoring the fact that, from the moment the Ordinary of the Diocese withdrew his functions, he, Mr. O'Keefe, became incompetent to discharge the duties; and when the fact of the withdrawal was notified to the Commissioners, they, without at all entering into the merits of the case, were bound to remove him in consequence of the incompetency. To have acted otherwise would have been to assume ecclesiastical authority. With regard to his removal by the Education Commissioners from the management of the schools, it will be recollected that the schools were provided by public money subscribed by Catholics, and Mr. O'Keefe could only be regarded as a temporary trustee in the management—this trusteeship necessarily passing to his successor. Had he been manager by any right of ownership, as lord of the soil, or otherwise, his management would pass to his heir-at-law.—*London Tablet*.

THE DEATH OF A SAINT.—Through all the last night Mother de Chantal never slept, and being weary, she asked to have read to her St. Jerome's account of St. Paula's death, giving it her fixed attention, and every now and then repeating, "What are we, poor beings? We are only atoms beside those great and holy religious women." She asked also for the account of the death of St. Francis de Sales, that she might conform herself to his example in death as well as in life. Then one of the sisters read to her the ninth chapter of the *Love of God*; and when she came to the passage, "If my mother or I are ill—for it is one and the same—I must be indifferent to God's goodness," Mother de Chantal pressed Madame de Montmorency's hand, whose tears fell fast, and looking kindly at her, said, "This is for you, Madame." A little while

afterward, while listening to St. Augustine's account of St. Monica's death, where, among other things, it is recorded that she did not grieve at dying far from her own country, she said, pleasantly, "And that is for me." In this way the night wore onward, and before the dawn of the morning which was to brighten into her eternal day, Mother de Chantal sent away the sisters. Her eyes turned alternately to the pictures of the crucifix and the Blessed Virgin, which were fastened to her bed-curtains, and when first the Passion and then the Profession of Faith, according to the Council of Trent, were read, she repeated her firm belief, and her desire to die for it, and often said, "O, Father, I assure you God's judgments are terrible." But on his asking her if she felt frightened, she answered, "Not so; but I assure you God's judgments are terrible," after which she was quite silent.—*Miss Bowles's Life of St. Jane Frances de Chantal*.

GERMANY AND ROME.—The Berlin papers say that the Imperial Government has given up the intention of establishing an Embassy at Rome.

TERRIFIC HEAT IN INDIA.—At Bombay, on the 9th and 10th of June the thermometer registered 90 deg. F. at 5 o'clock in the morning, and it was almost impossible to obtain any sleep at night. Heavy rain had fallen, but the heat continued as great as ever.

THE ELECTIONS IN BELGIUM.—In the majority of the Communal Elections, the Liberals have been successful, but the Catholics have made a determined fight, and the returns show that the struggle was a severe one. This being the first time an organized resistance has been offered to the Doctrinaires, the result is as good as could be expected. With perseverance, the Catholics will, next time, be able to win.

BICENTENARY OF PETER THE GREAT.—We learn from a correspondent that high festival was lately held at Moscow, to celebrate the bicentenary of Peter the Great. The day was kept as a popular holiday, and various sports and pastimes were provided for the amusement of the people. The Czar, who was present, was received with much enthusiasm. The fetes had been postponed, in order that they might take place during his stay at Moscow. The Imperial party left subsequently for St. Petersburg.

THE ITALIAN CLERGY.—All the Roman papers have reproduced a letter of the Archbishop of Naples to the Italian priests, urging them to persuade their parishioners of the necessity of taking part in the administrative elections. The journals express their belief that the clergy have decided, henceforth, to participate in all elections, and to abandon their former rule of being neither electors nor elected. The *Univers* has published a despatch from Rome, stating that the Holy Father has enjoined upon the clergy, henceforward, to take part in the municipal elections, in order to obtain the return of Christian councillors.

REGALIA OF ROBBER-RULE.—Up to the present time the Italian Government has taken possession of 35 convents or religious establishments and three more are to be expropriated immediately, viz: S. Eusebio, S. Cosimato and S. Martino ai Monti. It seems that in order to cause less excitement and attention, the Government has already fixed upon the number of religious houses that are to be suppressed, and taken possession, of one or two at a time. All are destined to be seized, and when the decree for the total suppression of the Religious Orders appears, the Government will consider that it enters into rightful possession of what appertains to no one in the eyes of the law.

THE SISTER OF DON AMADEO AND THE WIFE OF DON CARLOS.—We read in the *Giornale di Firenze* (*Journal of Florence*).

The Princess Clotilda, sister of King Amadeo, still inhabits Prangins. As she is a very pious woman, she often goes to Geneva to receive Holy Communion at Notre Dame. About a fortnight ago she arrived early at the church, according to custom, and saw that Mass was about to commence at the Altar of the Holy Virgin. To approach the chapel and hear the Mass afforded great pleasure to the Princess. Nevertheless, she remarked that several persons were watching her. She asked the cause, and learned that the Mass she had attended was celebrated at the request of the Duchess of Madrid for the triumph of the Carlists in Spain, and, of course, for the downfall of her own brother.

THE SACRED HEART OF JESUS.—Several Italian dioceses (Turin, Genoa, Vercelli, etc.) have recently been specially and solemnly consecrated to the Sacred Heart of Jesus. The beautiful idea of the newly-elected Italian prelates has since been imitated elsewhere. A letter from Posen, in one of the papers, describes the ceremony of placing that archdiocese under the protection of the Sacred Heart; and, at the other extremity of Europe, more

than one French bishop has blessed his flock in the same way. According to the *Settimana Religiosa*, of Florence—one of the very useful class of light serials, now published almost every where on the Continent, under the patronage of the local Ordinary—the devotion of individual bishops is not only approved of by the Supreme Pontiff, but is the prelude to a universal consecration of the Catholic Church to the Sacred Heart; "from which," we quote his Grace of Westminster's beautiful Pastoral, "opened when Our Lord slept upon the Cross, the Church was taken." Many petitions, praying for this solemn act of public worship, were presented during the Council year, and they have since increased the number and importance. "The whole world," concludes the *Settimana Religiosa*, "will, ere long, rejoice; for the Faithful have a presentiment that redemption is linked with devotion to the Sacred Heart of Jesus."

It is said to be the intention of Prince Bismarck to extend to Alsace and Lorraine the legislation against the Jesuits.

DEATH OF A PRINCE OF THE CHURCH.—The death of His Eminence Cardinal Clarelli, Bishop of Frascati, is announced by late advices from Europe.

THE magnificent church of the Dominican Fathers, of Louisville, Ky., it is expected, will be completed by the first of September next. Father Burke, the renowned orator, is to preach the dedication sermon. He has donated \$6,000 toward its erection.

THE HEALTH OF THE HOLY FATHER.—The *Voce della Verità* states that "the undiminished health and strength of the Holy Father, the firmness of his step, and his facility in speaking have rarely been so conspicuous as during the many hours taken up in receiving and answering those who came to congratulate him on the first anniversary of his Pontifical Jubilee."

A DIPLOMATIC BULL.—Sundry telegrams from Berlin and other suspicious sources have reached you, giving out the existence of a mysterious Bull, lately prepared for the regulation of the impending Conclave. Our Liberal Press, always harping on the one disagreeable topic of the Church's coming widowhood, if it did not originate the rumor, is most industrious in bruining it about. When, about the year 1820, Pius VII was harassed by the Carbonari, some arrangements of the kind were really made; such provident care on the part of our aged Pontiff is, therefore, not impossible. Nevertheless, Pius VII's measures were of a wholly transitory character; and, as there is no better authority in the present case than the veracity of the Revolutionary "Vatican Correspondents," the Secret Bull may safely be, at least provisionally, relegated among the countless myths of which the same "well-informed *monsignori*" are prolific.—*Roman Correspondence*.

HOW FANATICS CAN LIE.—When the Methodist Conference met in Brooklyn, the papers told us that its deliberations had a more general interest than those of other religious bodies, because they represented the mind of the largest Protestant body in the country. When the New York *Nation* was commenting on the Book Concern scandal, it called attention to the fact that the Methodists were the only Protestant sect who, in any country, carried on anything like a successful competition with the Church of Rome; it is, moreover, popularly known as the largest of the sects. Yet, according to Bishop Ames, the ministers present represented but 1,500,000 church members, and, counting in what is known as the M. E. Church, South, they number a little over 2,000,000. These were their own official statistics, read before the Conference. How, then, if this be the true state of things, are we to reconcile with it statements like this, with which the *Central Presbyterian* reassures its readers concerning the alleged growth of Catholicism in this country? It credits the Church, in the first place, with 5,000,000, and then goes on to say:

The Methodists and Baptists have each nearly, if not quite, double the number of adherents which the Church of Rome can muster. The Presbyterians have more strength in numbers, and incalculably more in character, learning and influence.

The population of the United States is something under 40,000,000. If the *Central Presbyterian* is a trustworthy guide, we should have 10,000,000 Methodists, 10,000,000 Baptists, and rather more than 5,000,000 Presbyterians. What the Baptists have to say for themselves, officially, we are unable to say. The Methodists, however, are contented to claim to be a body about one-third as large as the Catholics, and, in some Presbyterian statistics published not long since in one of the New York dailies, that body counted itself as rather less than 109,000 strong in this State. Let them comfort themselves, however. Though "figures can't lie," the people who employ them labor, if we read aright the religious press, under no such disability.—*Catholic Review*.

## Literature, Science and Art.

"INUNDATE THE COUNTRY WITH GOOD LITERATURE."—His Holiness Pope Pius IX.

The cannon cast at the expense of the Paris *Sicile* for the defense of Paris during the first siege, has been presented, by the Prussian Government, to the Museum of Nuremberg.

The famous statue of Arminius, the liberator of Germany, who defeated the Roman legions, under Varus, so terribly, will soon be completed, and erected on the spot where he achieved his victory.

Dr. Baron Jules Clouet has presented to the Conservatoire de Musique, at Paris, a Chinese album, in which are minutely depicted all the numerous musical instruments which charm the *dilettanti* of the Celestial Empire.

The brother of the King of Portugal, a pupil of Rossini, has recently made an appearance as a tenor at one of M. Thiers' last *soirées*. The nobleman sang an air from *Vasco da Gama*, an unpublished opera of his own composition.—*London Musical Standard*.

The *Comptes Rendus Hebdomadaires des Séances* for May 27th contains an important paper by Dr. Boussingault, "On the iron contained in the blood and in food." He shows that the invertebrate animals contain nearly as much iron in their blood as the vertebrate animals; and that a considerable proportion is contained in the juices of cryptogamic plants.

Salvator Rosa was forced, at the outset of his career of art, to sell his pictures in the streets of Naples, but after he became celebrated, he charged the most exorbitant prices for his simplest efforts. A person of great wealth had been long in treaty with him for a landscape, and every time he came, Salvator raised the price one hundred crowns. The gentleman expressed his surprise, at last, with some earnestness, when the painter told him that with all his riches he could not purchase it, and, to put an end to his importunity, destroyed the picture before his eyes!

It is a relic of the old superstition, now happily abandoned, that hydrophobia is caused by the heat, whereas careful observation, by the veterinary surgeons of France, and other competent authorities, proves that canine madness is most prevalent not in the hottest, but in the wettest seasons; and the summer months are just the period of the year when it is least common. From the records kept at the famous veterinary school of Alfort, near Paris, it appears that twice or three times as many cases occur in April, November and December as in June, July and August.

Dr. Maudsley, writing in the *British Medical Journal*, admits that there is more insanity, and more instances of its occurrence, in proportion to the population, now than formerly—say generations ago; but that so many more persons should be yearly going mad now than twenty-five years ago is a supposition which he pronounces not probable in itself, and not supported by facts. There is, he says, abundant evidence of a gradually improved registration of insanity, and of a great increase in the returns in consequence of that improvement; but he denies that there is, as yet, any satisfactory evidence of anything more.

The large grotto fountain which has been erected at the southern extremity of the new exhibition at Dublin is novel in design. It consists of three caves, and upon the summit of the centre one is supported a figure of Erin striking her harp, executed in Sicilian marble. Another fountain has been erected inside the building, situated in front of the entrance hall at the end of the grand hall; this has been executed in the new patent Marezzo marble. Both of these singularly-effective designs have been supplied by the architect, Mr. Walter Emden. There have, likewise, been erected two colossal figures of St. Michael thrusting his spear into the head of a serpent, in the two basins of the exterior fountain, which have, up to the present time, been incomplete.

A new theory has been broached in regard to Asiatic cholera, which is, that it is not a disease of the bowels, but of the nerves, though the former are, generally, but not always, affected. The exhaustion or paralysis of the nerve system constitutes cholera. The first symptom is a shrinking or shriveling of the ends of the fingers, by the small arteries ceasing to supply the usual quantity of blood to the surface, and a blueness of the skin, caused by the absence of blood, and a peculiar shrinking and corrugation of the skin, debility and coldness. This may occur without any great disturbance of the general health, for some time at least. An old physician says that a man may have the disease for hours, and, perhaps, days, without seriously disturbing his health—that is, it produces no serious effects until it extends to the larger vessels, as it begins in the minute extremities of the nerves.

## Ecclesiastical.

## THE HOLY SEE.

## ALLOCATION TO DEPUTATIONS FROM ALL ITALY.

ON Friday, the 21st ult., the Holy Father received deputations from the Catholic Young Men's Societies established throughout all Italy, numbering in all nearly 500 individuals, amongst whom were many of the best names in Italy. The address was read by Dr. Giovanni Acquaderni, the President of the Superior Council of the Society of the Catholic Youth of Italy. The Holy Father's reply was to the following effect:

Once more the detractors of the Holy See are confounded by your presence. They have dared to assert that the Pope has forgotten Italy—that he has changed into scorn that benediction which he bestowed on her 24 years ago. This, your testimony of affection and loyalty, has filled me with consolation, which is increased by seeing you united together. Union is what I advise, and I pray to God to preserve it amongst you, so that it may be said of Italians that they have all one and the same end in view: *Eccum quomodo bonum et iucundum fratres habitare in unum.* Let this one aim only be yours—the glory of God the almighty of society; let this one hope only be yours—the restoration of all that specially belongs to religion and morality, which of late have been cruelly injured.

Those men complain that the benedictions of 24 years ago have been changed into scorn, and that the Pope has had the baseness, instead of blessing, to use language contrary not only to religion, but even to common decency. The Pope is always the same. I blessed Italy then, and I bless her now. But I do not bless those professors or those teachers who, with the approbation of whatever authorities, endeavor to corrupt the heart and prevent the intelligence of unsuspecting youth. No; those men can not be recipients of the Pope's blessing. Our desire is that the young should not lose their good principles, and therefore I say to those gentlemen: "O, leave us still the liberty of teaching." We wish to educate the young in their holy religion; we wish to tell them that there is a God, and that He may be found wherever we turn our eyes. We find the existence of God in the magnificence of the heavens, in the productions of the earth; nay, in ourselves; wherever we turn our eyes God is present to us. We wish to tell them that not only does God exist as the Creator, but that He also exists as the Redeemer of mankind. And here is the great error of our day—the error of all those who profess to be able to regenerate the world: they forget that there has been original sin, that sin has devastated human nature, and has obliged Almighty God to regenerate it by a new order of His providence. They say that human reason is sufficient for our guidance on the earth; and yet—revolutionists as they are—ignore the great principle of authority, without which the world can not go on in order, peace and tranquility.

I bless Italy, but I do not bless the usurpers of the Church and the enemies of God. I do not bless the spoliation of our temples—the scandalously immoral—the profanation of sacred images; no, I do not bless either those sacrilegious men, or those who take little care to restrain them within the bounds of decency.

I bless Italy; I bless Italy and the Bishops who are now gone to their dioceses. Oh, how truly has Italy, with her millions and millions of children, shown herself the daughter of the faith, that faith, without which no man can please God, and which he who has not shall be condemned: *Qui non crediderit condemnabitur.* This is the sentence of Jesus Christ.

I bless, then, all the people who have shown pity and zeal. In the many cities of dioceses of Italy the people have been seen to hasten to receive their respective pastors, and even the authorities of the country, with every demonstration of public joy, have accompanied the Bishops to their cathedrals and the whole city has rejoiced at the blessing of being permitted once more to possess its own chief pastor.

Once more, then, I bless all Italy, but not those who oppress her; not those who scandalize her. Bless, O my God, this highly favored land, this country which has produced so many holy souls, so many great teachers of religion and piety. Cause Thy blessing to work as a medicine that shall take away the ills that oppress us on every side.

In conclusion, I repeat what I always say—we must lift up our hearts and minds to God. Do all you can to counteract error. Be firmly united together in charity, in prudence, in strength; and with those weapons combat our enemies; combat and pray, that God would deliver us from all chastisements. You know that the chief scourge is the usurpation; another is the invasion of homes; another is the inundations; another is the earthquake; another is the blight that destroys the harvests, of which the people have greater need than ever. Once more, lift up your hearts to God, and pray Him to stay the scourges He has sent us, out of the storehouse of His divine justice.

O my God, I commend to Thee this Italy, this land of Thy benefits. Here didst Thou plant the standard of Catholicism; here didst Thou plant the seat of Thy Vicar. O my dear Jesus, may she so return as to believe in Thee; may she so return, as to practice freely the religion which Thou didst implant in her heart! Bless this chosen company, which stands before me; bless their families, bless their interests. Return to your homes with the blessing of the Lord upon you; tell your children, your spouses, and your friends that the Pope blesses Italy, but in the manner that he himself has described. Tell them that the Pope prays for them; tell them that he thanks them for the filial affection they have shown, not only with his voice, but with his hand; and may his benediction bring joy, and comfort, and peace.

## REPLY OF HIS HOLINESS TO THE PONTIFICAL "REDUCI."

ON the 27th of June the Holy Father admitted to an audience the society of the "Reduci from battles for the defence of the Papacy." The deputation consisted of about thirteen hundred individuals, who were assembled in the Sala Ducale. On the entrance of His Holiness, who was surrounded by Cardinals and other persons of distinction, he was received with acclamations of *Viva Pio Nono! Viva il Nostro Pontifice e Re!* The address having been read by the Marquis John Patrizi, nephew of the Cardinal, the Pope replied as follows:

I wish to assure you of my affectionate regard and of my

gratitude for the earnest proofs you have so often given me of your fidelity. They have been a great consolation to me.

We are going forward with faith and courage. The faithful soul is pleasing to God, and He takes pleasure in granting it signal rewards. Still we do not mean to say that there are signs showing that within a few days, a few weeks, or a few months, a sun will rise more bright and clear than now, and will bring that peace and calm which your faithfulness has deserved. Nevertheless, let us not lose courage. When Our Lord was on earth, two blind men one day asked of Him that they might see. Jesus Christ loved to work his miracles unexpectedly, in the midst of the people; in public places, in the streets. Those blind men begged for their sight; but Christ did not hear their prayers at first. And yet they were faithful and might claim to be such. Nevertheless, they continued to follow Christ, some one leading them forward; and they accompanied Him to the house where He was going. There, at last, Jesus, touched by their perseverance, asked them if they believed. "Yes," they answered, "we do believe." And their answer showed great faith—a faith that had grown by the way they had come, and they were found worthy to receive the favor they had asked.

Probably their faith was not at first sufficient to obtain their prayer and the working of a miracle. But on the road their faith grew by desire and they gained their wish.

We, too, are in darkness; we walk groping our way amidst the gloom which certain men have produced in place of the light we had once enjoyed. We, too, cry out to the Lord: "*Domine ad adiuvandum.*" We, too, are begging of Christ that He would open our eyes—or rather—for we already have our eyes open—that He would drive away the darkness that surrounds us. What prevents our seeing is no physical malady of the eyes, it is the moral darkness that obstructs our vision, because the light has been taken from us.

Let us, then, keep on praying; let us hope that the day will at last come when the darkness shall be driven away. Who are more bound to pray than you, who are members of the *Fedeltà*? Be you but faithful, and sooner or later the Lord will grant you His grace.

May He vouchsafe to confirm you in the sentiments which the Marquis Patrizi has just read; and may you and your families merit the blessing of God which I implore on your behalf. Never do I cease to pray for this city. This very morning I have celebrated Mass that the Lord would preserve Rome from the flood of evils that have come and are coming upon her.

Only a few minutes ago a monk told me he did not know the city again. "I have not been in Rome," he said, "for ten years; then everything was at peace; now I do not find again the city that once was." And he assured me that he was astounded at the horrors, the evil, and the scandals that are being committed in a city appointed by God to be, and which ever will continue to be, the capital of the Catholic religion.

As for us, let us bless the Lord, whether He smite or whether He smile upon us; let us say always, *Sit nomen Domini benedictum.*

*Benedictio Dei, etc.*

## THE POPE'S REPLY TO THE GERMAN DEPUTATION.

ON the 24th ult., the Holy Father received a large number of German priests and laymen, who had waited on him as a deputation from the two German Catholic circles established in Rome. Dr. Waal of Münster, Vice-President of one of the Societies, having read a Latin address, his Holiness replied as follows:

First, I thank you for the sentiments you have expressed. They are in perfect conformity with those which are reaching me from all parts of Germany, and which are ever giving me fresh strength and courage. I have this day received news from Kattibon, Münster, Cologne, and other dioceses of Germany, informing me that all those cities have celebrated the prolongation of my life and my Pontificate with great festivities, with public prayer, and, above all, with the reception of the Sacraments. Well, this is the right way of checking the Church's persecutors such as you have at present in Germany.

Go on combating them by your constancy, by your writings, by your speeches; give your reasons with firmness and courage. It is God's command that we respect and obey rulers, but it is also His command that we tell the truth and resist error. Persecution seems ready to break out in Germany; it has, indeed, already begun. The Prime Minister of the State, flushed with success and victory, is its prime mover. We have caused him to be told, and you may repeat it, that, without moderation, victory is not lasting; and victory, used to persecute the Church, is the greatest of all folly. The very persecution which the persecutor inflicts upon the Catholics, will be the cause of his victory's speedy reverse.

I have caused the Prime Minister to be told that, up to the present time, Catholics have been friends to the German Empire. I have caused him to be told that I was constantly receiving from German Bishops, Priests and Catholic laymen accounts of the cordial manner in which they were treated by the Government and of the freedom allowed the Church. The Government itself, too, appeared well satisfied with the Catholics.

How, then, after such admissions and declarations on the part of the Government, has it come to pass that Catholics are suddenly transformed into rebels and conspirators? That is the question I have put, and I have not yet received an answer. I shall not receive one; the truth can not be gainsaid.

Let things turn out as they may, do you lift up your eyes and hearts to God. Trust in Him. Be united; and at length there will fall from the mountain a little stone that shall break the heel of the colossus.

If it be the Lord's will that persecution should rage, the Church is not afraid; on the contrary, persecutions purify her, give her fresh strength and beauty. In fact, there are within the Church things needing to be purified, and the persecutions that come upon her from great statesmen do this best.

Let us await the will of God, and let us not lose confidence in Him. Let us be respectful and compliant to the Government, but not to the laws contrary to the Church. Receive my benediction, and bear it with you to your families and friends, and to all the good Catholics of Germany, whom I pray God to protect, so that you may be able to perform all that I have been recommending you.—*Benedictio Dei, etc.*

THE "WEEKLY REGISTER."—The announcement brought to us last week that the *Weekly Register*, which has always published full details of Catholic local news, had been sold, was premature.

THE DUBLIN CLERGY RETREAT will be given this month by the Rev. F. Bridgett, C.S.S.R.

## THE CHURCH IN THE UNITED STATES.

## DIOCESE OF BUFFALO.

## "THE TRUE USE OF RICHES."

THE Right Rev. Bishop Lynch, of Charleston, who has been staying in this city for some time past, and is such a welcome visitor to the several churches where he has occasion to preach, was present at the half-past ten o'clock Mass, on Sunday last, in St. Patrick's Church, and delivered a very eloquent sermon. Having read the Gospel of the day, taken from the 16th chap. 1-8 v. of the Gospel according to St. Luke, he said:—My dear brethren, the Gospel I have just read gives a lesson of practical importance that goes home to every one of us—a lesson that instructs us how we are to make use of the things of this world. They are frequently termed the "mammon of iniquity." Not that the things of this world are sinful in themselves—not of themselves they necessarily lead to crimes, but that, according to the ordinary manner in which men use them, they are the instruments that lead men to accumulate sin upon sin. Take, for instance, the case of a young man entering into the world; he may be possessed of wealth by inheritance, or may be commencing the world without such things. His mind is dazzled by the halo of fortune he covets; he will do all he can to become rich, respected and powerful. He will say to himself, "Now I shall make use of every means in my power to accumulate dollar upon dollar." When he has reached maturer age, and may to some extent be possessed of the riches he so much desired, still he is busy about accumulating more. So long as he lives, his heart is fixed on wealth. Yes, my dear brethren, the desire to accumulate riches often leads the young and inexperienced into falsehood, injustice and crimes. Instead of spending the days of his youth in purity and holiness, he is tainted with avarice, which, like a disease in the system, grows stronger and stronger. When the age of maturity is reached, who could look back on the countless wrongs committed, and the many crimes against God's holy law, and against his neighbor—all for the sake of amassing riches? If he has succeeded, he thinks still more of his wealth than he did in youth. He is filled with anxiety lest by some reverse he should lose any of it. He thinks of it by day; he dreams of it in his sleep. I was once struck by the account given me of a man on his death-bed who had worked himself into the possession of a good deal of wealth. He had commenced as a poor peddler; his speculations had been successful. When he was an old man, no longer able to go forth from his house, he would still manage his own affairs, and in the morning, as soon as he got up, the first words he would say to his grandchildren were, "We are now so many dollars richer than when we went to bed last night, for our money is drawing interest." Sickness at length came upon him, and he remained stretched on his bed. Still there was no thought of heaven, nor of the portal of death, which he was fast approaching. Not one was there to speak to him a word about the eternal salvation of his soul; but many were thinking of his bonds and papers. The hour of death had come, and it would be difficult to describe the anxiety of his mind at the thought of parting with his riches. All reason seemed to have separated from him. His last orders were to bring him his papers. They were brought, and some of them were placed on his bed, and more of them on a table by his bedside. He would take them up, one after another, and try to read them, as the light was fading from his dying eyes. As he was struggling in the arms of death, he took hold of them for the last time, crushed them, and died holding them in his hand.

What a terrible scene this was! What must his thoughts be half an hour after his soul was separated from his body! Of what use were his hundreds of thousands of dollars to him then—the things of this world—the "mammon of iniquity." They are not, as I have already said, the mammon of iniquity in themselves; but men make such false use of them—make such idols of them as to fix on them all their attention. They condemn their souls to all the consequences of their evil life—renouncing God in this life, they are apart from Him forever in the next. In the Gospel of to-day, our Lord tells us what we should do. We must make friends for ourselves hereafter of this mammon of iniquity. Some he called and calls on to renounce the things of this world altogether, and to become poor for His sake. He led his Apostles about in poverty, preaching the Kingdom of heaven, and had not a place on which to lay his head. This call is for some privileged souls only. Yet ordinary men must of course be in the world, and make use of the means which God places within their reach; and to use them properly is a great service. We are but the stewards of whatever means we possess, and must one day render an account of our stewardship. Men generally make a great mistake. They think they can make their own choice as to the use of whatever they are possessed of, having won it in the battle of life. But first, no use should ever be made of it contrary to the law of God, or to encourage sin. It ought to be used temperately and justly. We must not fix our hearts on it; for it does not belong to us. The father of a family has a right, and it is his duty, to provide for his children; and, if possible, to lay up some store, in case of future emergency. This is what prudence and reason dictate to us. If we faithfully discharge the duties assigned to us in this life, when called hereafter before the judgment seat of God, we will be received into life everlasting.

The Right Rev. speaker then referred to the desolate condition of churches in his diocese of Charleston, owing to the ravages of the late war. He graphically described the different scenes in the life of Bishop England, one of his predecessors, and how indefatigably he labored for the glory of God and the propagation of the Catholic religion in this country. The Right Rev. speaker closed by making an appeal to the congregation to assist him in rebuilding his churches. A collection was then taken up, and the appeal was well responded to.

In the afternoon the Right Rev. Bishop was present at St. Michael's Church, at Vespers, where he delivered another excellent sermon.—*Catholic Union* (Buffalo).

## DIOCESE OF PHILADELPHIA.

VERY Rev. James A. Corcoran, D. D., has been appointed Rector of the Seminary of St. Charles Borromeo, vice Very Rev. James O'Connor, D. D., resigned.

While announcing the appointment of the new Rector, we can not let the occasion pass without a tribute of respect, veneration and affection to the former Rector, one of our own, and one who has distinguished himself by an earnest devotion to the interests of the Seminary, and of religion in our Diocese, and a fervent prayer for his temporal and eternal welfare.

CLERICAL APPOINTMENTS.—1. Rev. John B.

Dornhege, from St. Bonifacius' to the new Church of St. Elizabeth, Philadelphia. Residence at St. Bonifacius', Philadelphia.

2. Rev. George Freude, from St. Peter and St. Paul's, Leighton, to St. Bonifacius', St. Clair.

3. Rev. Frederick Longinus to St. Joseph's, Easton, *ad interim*.

4. Rev. Hubert Schick to St. Paul's, Reading, *ad interim*.

5. Rev. William Heinen to St. Peter and St. Paul's, Leighton.

6. Rev. — Mans, from St. Alphonsus', Philadelphia, to St. Fidelis, Mahanoy City.

7. Rev. Henry Augustine to St. Alphonsus', Philadelphia.—*Catholic Standard*.

## THE CHURCH IN ENGLAND.

## DIOCESE OF WESTMINSTER.

## SERMON BY ARCHBISHOP MANNING.

THE following is the substance of the sermon preached by the Archbishop in the Pro-Cathedral, Kensington, at the marriage of Prince Aloys of Leichtenstein and Miss Fox, in presence of the Prince and Princess of Wales, Prince Arthur, and several other members of the Royal family. Addressing the newly married, his Grace said, that by the providence of God, and before the whole Church, they had entered into a mutual, perpetual and indissoluble union—mutual, because it was entered into of their own free choice; perpetual, because they had pledged themselves, each to the other, until death; and indissoluble, because God had joined them together, and no inferior power could put them asunder. When God created man in His own likeness, He bestowed upon him a capacity of high and rational fellowship with Himself, but He endowed him also with intelligence, will, an answering mind, and a common sympathy with others of his own race. He instituted that mutual and indissoluble contract, between man and woman, of marriage, in which the grace, power, and help of the Holy Spirit sanctified those who entered into it. It was a state full of duties, obligations and burdens; full of cares, full of joys and full of sorrows. They had embarked upon a bright and joyous sea, but it had its storms and tempests. If the Redeemer of the world were not in the barque that bore them on that sea, those storms and tempests would be too much for the frailty of human happiness. They had entered into a state in which they had lost their isolated individuality, and in which all things would henceforth be common to them. Their joys would be brighter, as two lights united make a greater splendor; and their sorrows would be less, because as a stream parted into two divisions runs sooner away, so by division would pass their griefs. The Redeemer, when he elevated the contract of marriage to the position of a mystery of His grace, made it also the symbol of the higher marriage of Himself and His Church. To the husband, as the head of the wife, he gave power and authority, which was derived from the Divine Law, and not from caprice. As the head, it would be his part to guide, to comfort and to console her. To the wife was given the command of obedience to her husband. The graceless theories of the world would teach that obedience was bondage; but the Divine Authority told them that in such obedience as it commanded there was perfect freedom and true liberty. The two before him were united in every bond—in faith, in hope, and in charity, in human sympathy, in all that this world could bestow. The more they were united to God, the more would they be united one to another. Many prayers had that day gone up for them; many more would follow them all their lives, and their burden would be, that the charity of God might be poured out abundantly in their hearts. Might the Holy Spirit keep them in the love of God and the mercies of Jesus Christ, and might it, at last, summon them from this world to a kingdom where all was fair and true.

## THE GLORIES OF THE PAPACY.

Sunday, within the Octave of the Feast of the glorious Martyrs SS. Peter and Paul, was observed at the Church of St. Peter, Hatton Garden, London, with special solemnity. The decorations of the sacred building were strikingly beautiful. The altar displayed many rich flowers, of which there was also a profusion along the front of the Sanctuary. Wreaths of white and red roses were hung in different places, and emblems of the Pope were also prominent in the church. The Rev. Father Nenci was the celebrant at High Mass, the Rev. George Akers being deacon, and the Rev. Dr. Melia subdeacon. The Rev. George Akers preached the sermon, taking for his text the words of Our Lord to Peter, "Thou art Peter, and on this rock I will build My Church." When the Divine Redeemer became man (said the preacher) it was for a two-fold purpose; firstly, that He might, by assuming human flesh, become subject to bodily suffering for us; and, secondly, that He might, personally, make a revelation of eternal truth, that we might know the truth which maketh free. Thus were we prepared to receive that grace which leadeth to everlasting life. The people that sat in the shadow of death saw a great light, the gift of the Lord of all light. To all men came salvation—not only to the philosopher in his study, but to the whole human race. The truth was one, not various or disjointed, but under one body and one head. And when He ascended into Heaven He did not leave us orphans, but His loving Sacred Heart gave us that treasure which is and will be always with us. Every true heart beats with joy at the thought of that great Pentecost when Peter, filled with the Holy Ghost, preached out boldly to the world. Peter is, indeed, the Rock, for He who gave him that name is God. It was a Divine decree, like

that earlier decree, "Let there be light." Peter lives and will ever live in the person of his successor, for his spiritual throne knoweth no change. From that great centre the truth has always radiated. It fears no man's anger. The storms of the world may beat upon the Rock, and the deluge of waters may roll against it, but it only stands the firmer the more violently it is assailed. Power was given to Peter and his successors to teach the truth. We are the children of Peter, and we glory in it and are proud of it. His successor is far above all other kings, for his teaching is divine. He spiritually dwells in other companionship than that of man, for his heart is with God, and his Mother, and the Angels and the Saints. Think of this when you pray, and be grateful that you are members of that Catholic Church in which all is safety and certainty, while elsewhere all is doubt. Men begin by doubting in apparently small matters, till, at last, they go on to doubt the existence of God or their own existence. You see the results every day. The world rebels, but the Rock is firm. The world thinks itself strong, but Peter is stronger. In the memory of our fathers there was a man at whose nod the world trembled. That man impiously seized the Pope and kept him prisoner. But that prisoner triumphed, and his enemy died a prisoner. Let us praise God that we have the Faith; let us be bold, brave and daring, but let us not risk that Faith. God's enemy is Peter's enemy. There are some who have not yet planted their foot firmly on the Rock, but are still tossed about in the waters. Many of them honestly wish to show the way, and in God's own time they will reach the Rock. The Church of God, throughout the world, looks to Rome, and though she sees much there to cause sorrow, (for the earthly throne of Peter has been, for a time, assailed with success) she is firm, faithful and fearless. Let us, as her children, be the same, and even, should the enemy become, in a worldly sense, still stronger, we may hope for the ultimate victory of the cause of truth.

### THE CHURCH IN IRELAND.

#### DIOCESE OF DUBLIN.

##### THE COLLECTION FOR THE POPE.

IT gives us much pleasure to announce that Peter's Pence Collections throughout the Diocese of Dublin have been eminently successful this year. We were quite justified in assuming that the peculiar circumstances in which the Head of Christendom is at present placed would make this occasion a yet more munificent effort of ever-ready, generous attachment on the part of His devoted children. This was manifested in the parochial and other local contributions of last Sunday.—*Dublin Freeman.*

### THE CHURCH IN GERMANY.

#### THE GOVERNMENT AND THE BISHOPS.

THE *Germania* publishes a letter written by the North German Prelates—the Archbishop of Cologne, the Prince Bishop of Breslau, the Bishops of Limburg, Fulda, Paderborn, Trèves, Ermland, Münster and Hildesheim, the Bishop Administrator of the Archbishopric of Freiburg and the Vicar-General representing the Diocese of Klum—addressed to the Geneva Government, in reference to the restrictions recently imposed by State laws on Catholic education. The Bishops say that they are deeply convinced that those laws have been productive of mischief in weakening popular attachment to the Church, and in prejudicing both social and ecclesiastical interests. The Church can not surrender her hold upon the people, or her right to secure the Christian education of the young. The law has, indeed, passed; the efforts of the Prelates have been unavailing, but their convictions remain what they have ever been. The Bishops further declare solemnly that they regard the new law as trampling under foot the Church's sacred and unalienable rights over popular schools, and as fraught with disastrous results both for Church and State. They profess, in conclusion, their intention to do their duty by watching over the Christian education of the young, in the family, in the school, and in the Church.

#### THE PERSECUTION.

THE religious war in Germany is extending from the Government to the Protestant bodies. The Protestant Consistory of Magdeburg has just made a new regulation ordering pastors to deprive of their ecclesiastical status, honors and duties, all members of the "Evangelical Church" who, having contracted mixed marriages, shall allow their children to become Catholics. The fathers are, also, to be excluded from the Protestant communion until they shall have satisfied for their fault by a public apology. Conformably with these regulations, the pastor Schneider, of Lippspringe, has formally and solemnly excommunicated from the pulpit, a young woman who had married a Catholic and promised to allow her children to be brought up in their father's religion. Catholics are naturally inquiring if these Protestant excommunications carry with them no such civil consequences as those which gave umbrage to Government in the Wöllman or Michelis cases.

The Bishop of Breslau, Mgr. Forster, has inflicted upon the apostate Reinkens, the major excommunication.

A letter in the *Univers* says that the Catholic populations of Eastern Germany are deeply moved at the persecutions of the Religious Orders. Even some who used to declaim against the Jesuits, say that the present proceeding against them is too violent. As a measure of preparation for the impending

persecution, all the Catholic troops are to be sent away to Protestant districts, while the Catholic populations are to have quartered upon them the Brandenburgers and Pomeranians who left such pleasing reminiscences of themselves in France.

The semi-official papers give us hints of repressive measures to come, aimed at the stoppage of religious processions, and all outward Catholic demonstrations out of doors. In some places, the parochial authorities have, already, taken upon themselves to order the removal of crosses from schools under their control. In many places the Christian Brothers and the Nuns have been turned out of conventual schools, and their places supplied by old soldiers.

#### THE ANTI-JESUIT LAW.

IN consequence of the enactment of the law against the Jesuits, the Committee of Justice of the Reichsrath has proposed the following orders in execution of the said law:

1. Every function is interdicted to the Jesuit order, especially in the churches, the schools and the missions.
2. The police authorities in each state will decide on the other measures required to carry the law into effect.
3. Governments are recommended to confine any authoritative indication of the places where residence is permitted to the case of a Jesuit refusing to choose for his future abode a locality where residence is not forbidden him.
4. Governments are requested to send information to the Federal Chancery of all Jesuit establishments that shall be dissolved within the time fixed by the law, and, also, to state whether the foreign Jesuits have been expelled, and whether residence in any particular locality has been ordered or forbidden to German Jesuits; also to obtain statistical enumerations of the members of the Order and kindred congregations existing upon the territory of each State, and to communicate within three months the result to the Federal Chancery.

After this, says the *Bonn Gazette*, we must admit that Government intends to act at once against the Jesuits, and that in a more severe manner than was at first intended.—*London Tablet.*

### THE CHURCH IN ITALY.

#### DIOCESE OF TURIN.

##### SOCIETY FOR THE PROPAGATION OF THE FAITH.

WE (*Catholic Opinion*) have been favored with the Pastoral of Mgr. Gastaldi, Archbishop of Turin. His Grace was well-known in England and Ireland for many years as a zealous and eloquent missionary priest of the Order of Charity. We give the following extracts on the origin and success of the Society for the Propagation of the Faith:

The current year will bring with it, on the Feast of the Holy Ghost, the fiftieth anniversary of the Institution for the Propagation of the Faith.

In the year 1822, a pious young lady of Lyons, desirous of seeing the Holy Catholic Faith propagated throughout the world, invited by some of her companions to form a society among themselves with a view to providing missionaries with the requisite means for preaching the Faith amongst idolatrous nations, binding themselves, at the same time, to contribute weekly a small sum of money for this purpose, and every day to invoke the Divine blessing upon those Apostolic men in a short ejaculatory prayer. The infant society was called into being on the third day of May, in honor of the august and sacred standard of the Cross, whereon Jesus sacrificed Himself for the salvation of mankind, and which was discovered on that day by Saint Helen, the mother of the first Christian Emperor—Constantine the Great.

God showered His graces abundantly on this little Society, so that with propriety it may be likened, according to the parable of our Divine Redeemer, to the grain of mustard-seed, that grew up vigorously and became a great tree, whose branches literally overshadowed the whole earth, and under whose hospitable shade thousands of zealous missionaries have found repose and millions of heretics and idolaters the grace of conversion.

The Throne of St. Peter was occupied at that time by the Sovereign Pontiff Pius VII. That rare example of firmness and endurance—to whom our forefathers gave convincing proofs of their veneration and love, when dragged captive into France by Napoleon I., and when subsequently he returned in triumph to Rome after an exile of five years. As soon as the formation of the Association reached the ears of this saintly old man, he gave thanks to God, and forthwith took it under his protection, enriching it with many indulgences. All the Pontiffs who have since governed the Church, Leo XII, Pius XIII, Gregory XVI, and the angelic Pius IX all, without exception, have made it a duty to promote this great work, adding new favors to those already granted, and recommending it to all patriarchs, archbishops, bishops, and abbots, in order that they might disseminate it with all possible zeal in the dioceses and regions over which they hold jurisdiction. And indeed the patriarchs, archbishops, bishops, and abbots, whether in virtue of the obedience they owe to the Roman Pontiff, or through an ardent desire on their part to co-operate in propagating the Faith, have repeatedly exhorted their flocks to enroll themselves as members of this holy Association. Aided thus by such authoritative protectors, the Society spread marvellously, and, now, with full fifty years of life, may well cast a glance behind, and with holy complacency contemplate the superabundant fruits of its labors, which have far and away surpassed the most sanguine expectations.

When this eminently Christian undertaking was in its infancy, the Holy Catholic Church in England was, as it were, ice-bound; she lay concealed, unable to make one single step in advance. In the United States of America, that is to say, amongst one-half the population of a fourth part of the world, she was as timid and powerless, because her numbers were few. Hardly did she dare to breathe again in Holland and Germany, where Protestantism still unfurled the banner of tyranny. In the East Indies she had scarcely an inch of ground. In Cochinchina, in the Corea, in Siam, and in China there remained one spark of life amid the sanguinary persecutions, which, after a few brief moments of splendor, had well nigh annihilated her. In Egypt, Palestine, Syria, and European Turkey, on no account dared she raise her head, weighed down as she was by the heavy yoke of the Mussulman and Schismatic. In the countless islets of Oceania, in Australia, in New Zealand, in Greenland, the Holy Name of Jesus Christ was seldom heard, if, indeed it was not quite unknown; and as for Japan, it was, as one might say, hermetically sealed to the Catholic priesthood. Now mark the wondrous progress which our

Holy Religion has made since then in all the countries just mentioned. In England and Holland the Church of Jesus Christ made such rapid advances that the ancient Hierarchy could once again be established, and at the present day churches, schools, monasteries, convents, and colleges, in a word, every description of institutions of charity, are to be seen rising in all directions. Catholics in the United States of America number several millions, the episcopal sees have been increased, and the bishoprics divided into provinces. That mighty confederation displays in every corner, cathedrals and chapels, religious communities and seminaries, and Catholic colleges. Along the sea coast, as well as in the interior of Africa, in Palestine, Syria, and Persia, the Church gains ground every day, episcopates and patriarchates are springing up here and there, colonies of European Catholics are being formed around, thousands of Schismatics return to the unity of Faith, and even Mahometans in great numbers are converted and baptized. Throughout the vast regions of the Indies, the Holy Gospel is preached, and yields moreover, such abundant fruit that upwards of a million have already opened their eyes to the truth, and entered the sheepfold of Peter. Within the realms of Corea, Cochinchina, and Siam, despite the long and bloody persecutions which the Church had to suffer there, Catholicity not only maintains Her ancient conquests, but is ever making new ones. She is taking deep root in the soil, and is thus renewing in those far-off lands the marvels wrought in the first ages of the Church, when the blood of Martyrs became the prolific seed of new Christians. The vast Chinese Empire, too, has been obliged to, by force of European civilization, to admit within the walls the Catholic priesthood; and whilst in Peking, its capital, a stately Cathedral rears its head, and a bishop, respected by the civil authorities, graces the Episcopal throne, conversions are made by hundreds at a time in many of its towns and villages. Even in Japan, albeit persecuted even to blood, the Catholic Faith begins to flourish anew on the entrance of European priests. Australia displays on her shores, churches, bishops, and priests in great number, and there is scarcely an island in the ocean, which covers two-thirds of the globe, where priests and churches may not be found.

And for this stupendous progress of the Faith, for this constant increase of the Catholic Church, to whom are we indebted? Undoubtedly we are indebted to those thousands of priests, who, filled with Apostolic courage, have renounced the comforts of the domestic hearth, together with their love of fatherland, who have boldly confronted the dangers and inconveniences inseparable from long voyages, and who, at a sacrifice of all they held dear, have hied away to foreign lands to diffuse the light of the Gospel, at a distance of five or six thousand miles, or even more, from their native land. We are indebted, also, to the thousands of Sisters of St. Vincent of Paul, of St. Joseph, of the Holy Family, and of the other Religious Orders, who, emulating the zeal of the priests, would be their companions, taking upon themselves the arduous task of directing the schools, the asylums, the orphanages, hospitals, and houses of refuge; and of protecting infants and visiting the poor and infirm in their private houses. But what has furnished these magnanimous priests, and these heroines of religion and charity with the means required for undertaking their long journey, and for building and maintaining the churches and schools, and houses of mercy? This great Society of the Propagation of the Faith has in great measure done this, and for this reason it must be accounted as a wonderful instrument in the hands of God, and, as such, encouraged and assisted, and promoted by Catholics with all possible energy and zeal.

They who had the honor of sitting in the Vatican Council beheld a prominent feature, which perhaps was not to be seen in any preceding Ecumenical Council. There were present eighty missionary bishops, who had come from the remotest quarters of the globe, from regions yet uncivilized, and from islands far, far away, where, prior to the formation of the Society for the Propagation of the Faith of our Holy Religion has not yet penetrated. What a sublime spectacle to behold! What an irrefragable proof of the universality of the Church of Jesus Christ! What a convincing argument of the divinity, vitality and perpetuity of this Church! What a testimony against those perverse and foolish men who persist in asserting that the Catholic Church is in Her last agony. Never, on the contrary, did she exhibit to the world more life and vigor; never did she possess within Her pale so vast a number of bishops and priests, who with one accord fly, to use the word in its strictest acceptance, over every ocean, along every coast, across every mountain, through every place, and force an entrance into every nation and tribe on earth, bearing on high the heavenly banner of the Cross of Jesus. What solace, what joy to the Christian heart, downcast and afflicted as it is at the shocking scandals that we witness everywhere in our midst! This is, indeed, dearest brethren, civilizing the world—to teach all men to know that they are created to the image and likeness of God, and destined for Heaven; and at the same time to point out to them the way that leads to eternal bliss. This is true progress—to dispatch messengers of peace throughout the world, and rescue man from the darkness and misery into which the spirit of error had plunged him.

## Correspondence.

### OUR ROMAN LETTER.

(SEE SPECIAL CORRESPONDENCE OF THE GUARDIAN.)

ROME, July 10th, 1872.

THE importance of Pius IX's letter to Cardinal Antonelli becomes, every day, more evident. That the very man who has been robbed should so boldly, and with such unanswerable arguments, tell the world, and in the very presence of his despoiler, what this Robber-King would wish to forget, is an act of courage so dauntless as to wring admiration from friends and enemies alike. In fact, all sorts of strange rumors are afloat, many of which bear the stamp of incredibility too plainly to be worth mention. What, however, acquires, in the best accredited circles of politicians, greater faith, is the fact that a much closer union has sprung up between France and Russia after the injudicious and Protestant conduct of Prince "Umberto" in Berlin, by standing as godfather to a child not born in the true Church. Never, since the last ten years, had Alexander II written an autograph to His Holiness, and the very fact of his doing so, at the present moment, and the affectionate, endearing terms with which he has addressed Pius IX, is worthy of notice—but of special notice when, by using the terms kingly and royal (repeated, I am told, over and over again) we see, in a part or manner, stigmatized the unjust robbery that has been perpe-

trated against his sacred person. The reception of numerous deputations, the presentation of various gifts and offerings still continue, on a large scale, in the Vatican. And what, at first sight, strikes a Catholic, is the really wonderful activity of this old man, that the *Gazetta d'Italia* gave out as on the point of death, a very few days ago. Many have been the speeches that His Holiness has made, and if I can not mention them all, some, however, are of such paramount importance in those days of terrible warfare against the Church, that I will refer to them in short. Receiving a numerous deputation from the Cardinals and the other civil and religious bodies belonging to his government (for all the officials, of whatever sort, have remained faithful to him), he, amongst other things, said these remarkable words: "We must never, even for a moment, lose faith in the promises made to us by God, that *porta Inferi non prevalebit*, in so much as at this present moment, all who have a mind can easily see what is actually taking place. It is not against the temporal power, but against the spiritual authority and against Our Holy Mother, the Church, that war has been solemnly declared, and, in every truth, this so hostile government that so often excuses itself by saying that it is against its will that it is made to act in this manner, too often, I say, acts of its own free-will."

On the 23d, two hundred Italian dioceses were represented at the Vatican. This large and most important deputation awaited the coming of His Holiness in the Ducal Hall. Pius IX made his entry, surrounded by nearly all the sacred college and various foreign bishops, amongst whom were Mons. La Tour d'Auvergne, Archbishop of Bourges, and Monsignor the Archbishop of Salerno. Loud cheers were given when His Holiness was seen, and, after he had seated himself on his throne, *Cav. Aquaderni* read a most beautiful address, to which the Pope answered in the following words: "Again, and with all truth, I can say that the detractors of the Holy See are once more confuted by your presence on this occasion; for my enemies say that I have changed into a curse the blessing I gave Italy twenty-four years ago. Your presence fills me with joy, and this joy increases within me, seeing that your amity becomes stronger every day; and I pray God you may be preserved in it, so that you can all say, *ecce, quam bonum et quam jucundum habebat, fratres, in unum*." Let one be your desire—the glory of God and the improvement of your fellow-beings, the reestablishment of our holy religion and its Christian morality, so abominably violated by our enemies. It has been said that the blessing I invoked on Italy, twenty-four years ago, has become a hatred, and they have even used a language that is not only against religion, but even against the rules of common civility between man and man. The Pope is always the same. I have blessed Italy, and I bless it even now, but I can not bless those professors of iniquity that, with the consent of the Government, strive to corrupt the heart and debase the mind of our youths. No, indeed, no Pope can bless such men. He does not wish our youths to lose religion, and, therefore, I say to the Government, allow us to instruct our young men as we like. We desire the rising generation to be religious, to know the existence of a God whose presence all things prove, and here, in very truth, is the greatest sin of those who pretend to renew the face of the earth. For, without God, the very principle of all authority, even civil, is completely destroyed. Yes, I bless Italy, but not those Italians who have robbed the Church of her property, and who declare themselves the enemies of God. *Benedictio Dei in unum Patrum.* A very great question is now being discussed by the Government at *Monte Citorio*, namely, whether to forbid the poor from taking shelter, at night, in the porticos of churches, convents, monasteries, and other public places in Rome. Of course, nothing but an intense hatred of the maxims of the Gospel and of God's poor is urging our present rulers in so inhuman an action. After bringing the greatest possible disasters in the Eternal City, and ruining thousands and thousands of families whose only crime was affection for the Holy Father, they have now the barefaced effrontery to call the poor of Christ a public nuisance, unfit for the pure and chaste eyes of these hypocrites. Should such a barbarous wish, on their part, become law, we shall see the most fearful acts of injustice perpetrated in the name of humanity.

The news from Spain is all in favor of Don Carlos, whose influence is fast spreading, and whose followers become, every day, more numerous. Certainly, we Catholics, over here, put great faith in his movement, whose cry is "God and the people," two words of decidedly Catholic origin, and should these two principles become active powers, Catholics can hope to be freed from a yoke of a few to whom crimes trampling on every principle of justice and morality are only stepping-stones to gain the object of their ambitious designs, to satisfy the lust of power and crush the Catholic religion, because it resists their evil doings. The uncertainty and confusion reigning in the ministry, at present, is beyond belief; for Doctor Lanza, who, for the sake of keeping friends with the extreme left, promised them a law for the immediate suppression of all religious orders in Rome is now at a loss how to answer the numerous questions that are put to him by the different powers who certainly have no wish to see the Pope so completely in the power of men who, any day, might use that influence to the evident harm or disadvantage of those foreign nations. Victor Emmanuel is hunting deer and wild boars, whilst the entire province of Ferrara runs the danger of again being flooded, so negligently have they repaired the banks of the River Po.

A METRICAL translation of Goldsmith's "Deserted Village" into Armenian has been published at Venice.

## The Catholic Guardian.

F. DILLON EAGAN, Proprietor and Editor.  
H. GERALDE, Associate Editor.

"WHOSOEVER WILL BE SAVED, BEFORE ALL THINGS IT IS NECESSARY THAT HE HOLD THE CATHOLIC FAITH, WHICH FAITH, EXCEPT EVERY ONE DOETH HOLD ENTIRE AND INVIOLENT, WITHOUT DOUBT HE SHALL PERISH EVERLASTINGLY. THIS IS THE CATHOLIC FAITH WHICH EXCEPT EVERY ONE BELIEVES FAITHFULLY AND STEADFASTLY, HE CANNOT BE SAVED."—Creed of St. Athanasius.

### CALENDAR FOR THE WEEK.

Day of Month	Week	Color	Office
4	Su	White	11th Sunday after Pentecost. St. Dominick, C. W. less, com. of Sund. in L. and M. Vesp. of full. com. of prec. and Sund.
5	Mo	Blue	B. V. M. ad Nives. Vesp. of full. com. of prec. and SS. Xystus and Comp. M.
6	Tu	White	Transfiguration of our Lord. In 2 Vesp. com. of full. and St. Donatus, B. M.
7	We	White	St. Cajetan, C. less, and com. of St. Donatus, B. M., in L. and M. In 2 Vesp. com. of full. SS. Cyrillus and Comp. M. In 2 Vesp. com. of full. St. Romanus, M.
8	Th	White	(Feast of St. Lawrence, M.) Com. of St. Romanus, P. M., in L. and M. Vesp. of full. St. Lawrence, M. In 2 Vesp. com. of Sund. and R. SS. Tiburtius and Susanna, M.
9	Fr	White	
10	Sa	White	

### THE VOICE OF THE HOLY FATHER.

"PROVIDENCE SEEMS TO HAVE GIVEN, IN OUR DAY, A GREAT MISSION TO THE CATHOLIC PRESS. IT IS FOR IT TO PRESERVE THE PRINCIPLES OF ORDER AND OF FAITH, WHERE THEY STILL PREVAIL, AND TO PROPAGATE THEM WHERE IMPUNITY AND COLD INDIFFERENCE HAVE CAUSED THEM TO BE FORGOTTEN."—Letter of Pope Pius IX, in 1851.

"We urgently beseech of you to assist, with all good will and favor, those men who, animated with spirit and possessed of sufficient learning, are laboring and publishing books and journals for the defense and propagation of Catholic doctrine."—Encyclical of Pope Pius IX, in 1853.

"Leave nothing untried by which our holy religion and its salutary teachings may more increase in the United States, and unhappy wanderers may return to the safe path."—Letter from Pope Pius IX, to the prelates of the United States, in 1855.

### A CARD FROM THE ARCHBISHOP.

TO THE REVEREND CLERGY AND LAITY OF THE ARCHDIOCESE OF SAN FRANCISCO:

Many of you have already learned, no doubt with pleasure, that FRANCIS DILLON EAGAN, for many years a minister of the Protestant Episcopal Church, has lately renounced Protestantism and embraced the Catholic Faith. In a public lecture here, he, in eloquent terms, gave his reasons for such a step. DR. EAGAN has resolved to devote all his energies and abilities to the cause of our holy Religion, and to the spread of Catholic doctrine; and to this end he has started a paper, THE CATHOLIC GUARDIAN, to be devoted exclusively to Catholic interests. As its Editor, he proposes to visit the several parishes of the Archdiocese, and expects the co-operation and assistance of the Catholic clergy and laity.

I am sure you will give him a hearty welcome, and render him every assistance in your power to get a large number of subscribers, which alone can make the new paper a success.

✠ JOSEPH SADOE ALEMANY,  
ARCHBISHOP OF SAN FRANCISCO.

SATURDAY, AUGUST 3, 1872.

### THE SITUATION IN MEXICO.

WHEN, some twenty years ago, Madame CALDERON DE LA BARCA dazzled the literary world of London with her vivid pictures of Life in Mexico, there were not a few critics, as we well remember, who contended that the accomplished traveler had sacrificed truth to literary effect. As the wife of a well-known, if not very eminent, diplomatist, who, at one time, represented Queen ISABELLA in Mexico, and subsequently held the portfolio of Minister of Foreign Affairs at Madrid, Madame CALDERON DE LA BARCA enjoyed certain facilities of insight into Mexican character, which she utilized with considerable graphic power. Save where her prejudices as a native of the United States and a bigoted Protestant interfered with the fidelity of her sketches of Mexican manners, she did her spitting in admirable taste; and her work, abounding in startling *pièces de circonstance* that remind one of scenes of brigand-life in Andalusia and the Two Sicilies, may still be consulted as a tolerably fair sketch-book of Life in Mexico. The tragi-comic "properties," to use a phrase redolent of the *comédies*, which invest with a strange interest the *libretti* of operas like *Fra Diavolo*, whose scene is laid amid the horrid shades of Terracina and the dangerous Neapolitan frontier, still throw a charm over situations wherein, amid the ostentation of SANTA ANNA'S Court, Presidential *aides-de-camp* and brilliant officers of high rank in the Mexican service are hit off, picturesquely enough, as the partners and associates of banditti. What the wife of the Spanish Minister described New Spain to be, many years ago, that lovely but unfortunate country—"where all save the spirit of man is divine"—is still—a land devoted to melodramatic politics, the leading personages whereof are robbers and cut-throats.

The recent death of JUAREZ, who filled the Presidential office during four terms, has once more directed attention to a country which lost all interest for civilized humanity when—after excesses that can

only be compared with the Cromwellian atrocities in Ireland, whereof Mr. Justice KEOGH has lately reminded us, or the massacre of British fugitives by the Mahratta Prince at Cawnpore, during the Indian mutiny of 1858—the curtain fell upon the hideous tragedy of Queretaro. Like the red-handed, savage carnage of the Protestant Lord-Protector, and the Brahmin PEISHWA, the murder of MAXIMILIAN and his followers is branded with indelible infamy for all time. For that accursed crime, JUAREZ, in conjunction with his Presidential successor, LERDO DE TEJADA, and his General-in-Chief, ESCOBEDO, is responsible. It may, indeed, be said, with some truth, that, of the three arch-criminals, LERDO DE TEJADA and ESCOBEDO were the more guilty. JUAREZ, it should not be forgotten in justice to his memory, was, in every instance, save that of the ill-fated Austrian Arch-Duke, remarkable for clemency. Although an Indian of the Indians, with the fierce blood of the mountain tribes of Oajaca in his veins, he recognized the old Roman rule of *parcere subiectis*, so often violated by England in Ireland. From this softness, the demons of his counsels, LERDO DE TEJADA and ESCOBEDO, were altogether free. The position, indeed, in which Mr. STANTON stood to President LINCOLN, during the civil war in this country, LERDO DE TEJADA filled in the cabinet of President JUAREZ. In both cases, the influence was a devilish one; and to this influence the Mexican, unlike his illustrious contemporary at Washington, tried by both extremes of fortune, was weak enough to succumb.

In his struggle with the French invaders of Mexico, under the command of miscreants like BAZAINE, JUAREZ, it should be remembered, evinced a patriotic spirit and tenacity of purpose rare in the sister Republic. Unlike, too, many of the leading French, Belgian and Austrian "agents of civilization," the Mexican President was a practical Catholic. In other respects, also, the Indian Chief, raised to power on the ruins of the oppressors of his race, contrasted well with his Creole predecessors in the Presidential office—*fainéants* and dissolute intriguers, like YTURBIDE, SANTA ANNA, COMONFORT, etc., the lineal descendants of the Spanish conquerors. Just as the brave Indian General, MEJIA, who perished with MAXIMILIAN, surpassed, in shining nobility of soul, MIRAMON—half-French, half-Spanish—and the craven traitor, the Creole LOPEZ, JUAREZ, in his native magnanimity and lustre of character, outshone the FOREYS and BAZAINES, as well as his Creole contemporaries, LERDO DE TEJADA and PORFIRIO DIAZ.

With the death of JUAREZ the Mexican difficulty has assumed a still graver aspect. The actual anarchy of the sister Republic may be likened to that of the Indian Peninsula, now subject to a British Proconsul, on the decline of the Mogul Empire. Just as the Sikh, Mahratta and Rajpoot States asserted their sovereign rights and complete independence of the Imperial Mohammedan power enthroned at Delhi, the rich States of Pueblo, Durango, Oajaca, Tabasco, Nuevo Leon, Sinaloa, San Luis Potosi, Hidalgo, Vera Cruz, Yucatan, Zacatecas, Michoacan, Colima, and Morelos, have raised the standard of revolution, and are now in a state of formidable insurrection. The revolt is general throughout the country, in opposition to the Government in the capital of the Republic. The roads are infested with banditti. Wholesale rapine and pillage are the order of the day. Trade and commerce are prostrate. We read, in a well-informed French journal, published in the City of Mexico, and received by the last mail:

Absolute want of security; no hope for the better; commerce, which ought to be based on good faith and confidence, is lingering, from lack of these indispensable foundations; agriculture, though never flourishing, is at present perfectly nullified. The war lays the fields waste, the crops are trodden down, the cattle are slaughtered, and the horses and mules are pressed into service; almost all the farmers are looking for shelter in the cities, and the farm hands have fled to the mountains to avoid the *leva*; the mines—this fountain of wealth of Mexico—have ceased to produce anything. It appears that the soil refuses to yield its riches, and that the silence of death governs where thousands used to work and enjoy. No where we find a trace of that life and activity which in other countries contribute to create prosperity. Since a residence of thirty years in this city, we have never witnessed so dreadful a spectacle. Even the official papers have ceased their confiding language; the reports are feeble and contradictory; the truth of the last disasters has not been told yet; hitherto they asserted that no exact statement had arrived, but every one knows that the Generals Corella, Carrillo, and Zepeda, (after losing their armies at Monterrey) have arrived in this city, (taking the steamer *Tabasco* from Matamoros to Vera Cruz) and that they were certainly able to make full reports.

As if to throw chaos in, LERDO DE TEJADA—the evil genius of his country—has, under the Constitution, succeeded to the Presidency. This miscreant—the prime instigator of the murder of MAXIMILIAN and his followers—is doubly known to infamy as the promoter of the wholesale robbery of Ecclesiastical property and the dissolution of the Religious Orders. The ex-Chief-Justice, now President of Mexico by the death of JUAREZ, emulates the sacrilegious infamy of ESPARTERO in Spain, of LANZA in Italy, and of the miserable Government of Guatemala. With hands still red with the blood

of MAXIMILIAN, this wretch would consummate his crimes, that cry aloud for vengeance, by plundering the Church of GOD. One of the candidates for the Presidency in the late contest, LERDO DE TEJADA has at last obtained the object of his criminal ambition. And, undismayed by the terrible example even of his victim, MAXIMILIAN—like him a despoiler of the sanctuary—he would bring down upon his country the wrath of God.

Never, during well-nigh fifty years of Revolution, was anarchy in Mexico more hopeless than at the present moment. Under PORFIRIO DIAZ, who, perhaps, more than any other Creole leader, enjoys the confidence of the element to which he belongs, and whose brother, FELIX DIAZ, Governor of Oaxaca, wields considerable influence in that State, a strong government might be formed, with the co-operation of LOZADA, a chief of great energy, who still holds his own in his native fastnesses, and who, unlike LERDO DE TEJADA, is not personally detested by all classes. In the State of Jalisco, LOZADA's influence is undoubted; and, throughout Mexico, the Indian element, of which he is the recognized leader, is at least as powerful, numerically, as the Creole population. Those who, like the *Alta*, style LOZADA and his adherents "bandits," manifest ludicrous ignorance of the conventional institutions and ordinary ways and means in the sister Republic. With about as much justice, the brave "kerne," that fought so splendidly under the standards of the Princes of Tyrore and Tyronnell, in Ireland, have been styled "brigands" by historians of Mr. MOTLEY's school; while writers of a similar stripe have inveighed in measured periodicity of bosh and blather against the warfare of the "predatory bands" of the Scottish Highlands, the stalwart soldiers of Culloden, and the patriotic valor of the brave champions of La Vendée, in France, as well as the indomitable spirit of the upholders of ancient *fueros* in Northern Spain, and the pluck of the defenders of the Catholic cause in the Austrian Tyrol. With some knowledge of Mexico—the fruitage of two visits to that country, *en Journaliste*—we may respectfully inform the *Alta* that its speculations on affairs in Jalisco, in particular, as well as in Mexico generally, are strangely wide of the mark. When URQUIZA, the Catholic champion of Entre Rios, in the Argentine Confederation, at the head of his Catholic Indians, drove into exile in England the brutal Dictator, ROSAS, of Buenos Ayres, so long upheld by British influence, he did a noble work for religion and civilization: would that the veteran chieftain of Jalisco were equally summary in his dealings with the cold-blooded murderer of MAXIMILIAN and the robber of the Church, LERDO DE TEJADA, who, with unprincipled, godless adventurers, like MARISCAL and ROMERO, shares the Satanic sympathy of lying Liberalism.

### SOUTHERN SAVAGERY.

IN view of recent events in Guatemala, the intelligence received by the last mail from Central and South America is more than ordinarily interesting. From the *Boletín Oficial de Salvador* of June 20th, we glean that the so-called Republic is once more at peace with the sister States, and that the Arbizu-Samayra Treaty, whereby the Religious Orders were expelled, has been carried into practical effect. Naturally enough, such high-handed illegality on the part of the Masonic powers had called forth an indignant protest from—we believe—the only Catholic Bishop resident in Salvador, which has been characterized as highly "insulting to the High Powers of the nation," and has been styled, moreover, a virulent attack upon the Legislature and Executive of Honduras. The Masonic miscreants in power, it would seem, in the true spirit of Modern Liberalism, under the forms of a Radical Republican administration, aspire to a despotism at which even FREDERICK the Great, of Prussia, in the plenitude of martial law, never aimed in his wildest flights of autocracy. While reserving to himself the right to do as he liked among his lieges of Potsdam and Berlin, the Chief of Hohen-ZOLLERN was content, as he publicly avowed, to allow his subjects to criticise, in good-set phrase, his despotic actions. Not so, however, with the Radical Republicans of Central America, who resent as a capital offense any criticism, on the part of the spiritual authority, of brutal outrage and high-handed sacrilegious spoliation. The Bishop's protest against organized robbery and injustice is, forsooth, highly disrespectful and "virulent," and, we dare say, will meet with severe punishment.

The expulsion of the Dominican and Franciscan Fathers from Guatemala, was, according to the latest advices, in consequence of a decree issued by RUFINO BARRIOS, "declaring the excommunication of all religious communities in the Republic, and the transference of their properties to the nation, to be devoted to the creation and maintenance of gratuitous schools. Vessels and ornaments required for the service of the church are exempted.

"A pension of twenty-five dollars per month is granted to those religionists who are not authorized to say Mass for the period of a year, to be paid out of the public treasury; a similar pension to be given to those who, from age or other impediment, are unable to gain their daily bread."

People who have watched the conduct of the Liberal Governments of Spain and Italy, in the confiscation of Ecclesiastical property and the dissolution of the Religious Houses, will appreciate the magnanimous munificence of the Guatemala Government. We have all heard of the magnificent promises of Liberalism in Southern Europe, and know exactly, in the light of recent events, what they are worth. While, in the capital of the Christian World, the House of the Gesù, and the Noviciate of St. ANDREW on the Quirinal—belonging to the Society of Jesus—are converted, under the Liberal dispensation, into barracks and Royal stables, not to mention the Houses of St. DOMINIC, St. TERESA, St. BERNARD, (Cistercian) St. ANDREW DELLA FRATTE, JESUS and MARY on the Cross, (Barefooted Augustinians) etc., consigned to similar vile uses—like confiscations of Church property have taken place in the chief cities of Spain. In the latter country, pensions are no longer paid by the Liberal Government to the clergy whose property has been robbed. So much for the munificence and justice of Liberalism. The savagery of South America can hardly transcend the sacrilegious spoliation of Southern Europe.

Honduras—the latest scene of Liberal outrage—derives all its glory from the radiant prestige of its discoverer, CHRISTOPHER COLUMBUS, in 1502. A portion of the dependency was transferred from Spain to Great Britain, by treaty, in 1670, but its occupation was contested at different times, down to 1798, by the Spaniards, who vindicated, in their struggles with the British, the immemorial valor of the Iberian race. Honduras belongs, for the most part, to the Mosquito Indians—a people who, more than any other, resemble, to our thinking, the Guarani Indians of Paraguay in courage and martial inflexibility—and who, unlike other tribes, have never been subdued by the Spaniards or the British. Now that Liberalism has full swing in Salvador, that once flourishing dependency of the crown of the Catholic Kingdom ranks, in point of morality and intelligence, with the benighted region known as San Salvador in the Kingdom of Congo, in Western Africa—a place that has shared the degeneracy of all Portuguese settlements, from Brazil, in the New World, to Goa, in Asia. How bright is the contrast presented by the colonies of old Spain, where, even under bad governments, the *lumen* of faith has never been extinguished!

### ST. MARY'S COLLEGE.

THE triumph achieved by the Faculty and Students of St. MARY'S College, under the management of the Rev. Brother JUSTIN, at the close of the Academic year, will be fresh in the memory of our readers. We only echo public opinion when we say that the proficiency manifested throughout the examinations and the subsequent Commencement exercises at Platt's Hall, reflected honor alike upon the zealous President and the Professors and pupils of a seat of learning which has happily taken its stand among the highest educational establishments in the State. The system carried out with so much success by the Brothers of the Christian Schools, aims, as is well known, at a thorough education, whether Classical, Scientific, or Commercial. All who, with ourselves, had the pleasure to assist at the recent Examinations, will readily acknowledge that thoroughness, rather than the conventional smattering so fashionable in non-Catholic educational institutions, is the distinguishing characteristic of the curriculum pursued at St. MARY'S. How the *graces légères* of literature and art may refine and adorn more solid attainments, is well illustrated in the Christian Brothers' plan of education. The soundness of the principles inculcated by the President of St. MARY'S and his *confrères*, was strikingly evidenced in the Essays delivered by the students at the annual Commencement. The noblest themes that appeal to the heart of man found eloquent and scholarly interpreters upon the occasion in question. The oppressed among the nations—the fine arts—the glory of Christian literature—the animating glow of sustained effort in the cause of patriotism and morality—the civilizing and ennobling effects of fidelity to the teachings of our holy religion—all had their advocates under the immediate Presidency and kindling inspiration of the accomplished scholar, Brother JUSTIN himself, whose oration, delivered in this city on last St. PATRICK'S Day, has been republished in the leading journals throughout our broad Union, and generally admired as a composition glowing with impassioned eloquence in combination with rapid argument, and rich with the calm light of history and philosophy.

In view of the resumption of studies at St. MARY'S College on Monday next, August 5th, the whole establishment has been renovated. Addi-

tions and improvements have been made on a liberal scale in the erection of new reading-rooms and spacious play-halls—thus insuring the comfort and health of the students. In order to make the reconstruction entirely successful, the President, ever anxious for the happiness of his youthful subjects, and recognizing, in the spirit of his Order, that authority has its duties as well as its rights, has spared no pains or expense in the way of extensive alterations, new upholstery, and architectural embellishments throughout, useful as well as ornamental. St. MARY'S College may, in short, now be pronounced complete in every department. With the admirable discipline enforced by the rule of the Brothers of the Christian Schools—whose principle is that, without moral training, the intelligence becomes depraved—music, the passion and tradition of Ireland's Catholic race, and the fairest of the sister arts which the Brothers cultivate with such self-sacrificing devotion, will continue to cheer and elevate, with "selectest influences," as MILTON sings, the hours of youthful recreation. The magnificent band and orchestra, composed of the students of the College, and drilled under the *bâton* of a skillful *chef de musique*, are already recognized institutions in our midst, and will prove in the future, as they have proved in the past, a source of harmony and social joy. Nor will vocal music, whose choral effects told so grandly at the Commencement Exercises, fail to receive due cultivation at St. MARY'S.

San Francisco may, indeed, be congratulated on the possession of the Christian Brothers' College, which has been truly styled, by a distinguished clergyman of this city, "a model educator of youth." The noblest, richest heritage—priceless in its moral wealth—which parents can leave their children is an education, like that imparted by the Brothers—an education, in fine, that makes the true Christian, and consequently the patriot and the good citizen. "The mind, properly trained," to use the eloquent words of Father GIBNEY, "sees God in all things, and traces all things to God. \* \* \* To make good, faithful, intelligent citizens, and thus, by instilling into the youthful mind moral and religious principles, to cultivate the soul with its faculties, and point out its eternal destiny, and, at the same time, to blend and harmonize with these the highest intellectual training—such is the aim of St. MARY'S College."

#### THE ABSTINENCE UNION OF AMERICA.

THE subjoined stirring *pronunciamiento* addressed to THE GUARDIAN for publication, by JAMES McDEVITT, President of the Executive Department of the Catholic Total Abstinence Union of America, needs no comment at our hands:

WASHINGTON, D. C., July 20, 1872.

To the Catholic Total Abstinence Society of America, and to the Catholic Public generally:

But five months have elapsed since the formation of the Catholic Total Abstinence Union of America, yet in that time the results anticipated by the Baltimore Convention exceed our most sanguine expectations. The Board of Government, impressed with the magnitude of the charge confided to their care, deemed it essential to meet in the city of Philadelphia on the 4th of July, not only to take a review of the past, but to lay out work for the future. The reports of the Presidents of the various State Unions there represented were of the most encouraging character, and but confirm the belief that the only road to success lies in the spirit of association.

It is gratifying to announce that, through the agency of the central officers, and the hearty support of many of our reverend clergy in the West, State Unions have been formed in Massachusetts, New Jersey, New York, Rhode Island, Connecticut, Pennsylvania, Maryland, District of Columbia, Minnesota, Ohio, Iowa, Illinois, Wisconsin, and New Brunswick, Canada. While much has been done in the past, more remains to be done in the future, and our work will not be considered complete until every State is organized, and every Catholic parish in the land can boast its temperance society. The old Father Matthew movement had no religious feature in it; it was the creation of an individual, and when he died the animating spirit died with him. The Church acquired from it very little, if any, glory beyond what she did from the fact of Father Matthew being a Catholic priest. But to-day it is different. There is more involved in the movement, as now conducted, than the simple abstaining from intoxicating liquor. Every society connected with the union must be strictly and practically Catholic, and one of the conditions of membership is frequent recourse to the sacraments, and implicit observance of the maxims laid down for our guidance by the reverend clergy. Many, indeed, are the spiritual helps which the temperance societies, organized on a strictly Catholic basis, under the direction of a spiritual director, receive by the connection with the association of prayer in honor of the most Sacred Heart of Jesus. The most of the officers of the Union are gentlemen in private life, conscientious and zealous in the discharge of their duties, with no aspirations beyond an earnest and sincere desire to advance the interests of our societies, and through them the interests of Holy Church in this country. The President of this Union, at the instance of the Board of Government, therefore calls on all his reverend colleagues to second the efforts of the noble band of Catholic temperance men in planting the standard of temperance in every Catholic household, and in impressing on the minds of our Catholic youth that it is the use of intoxicating liquor, in the outset, that ultimately leads to its abuse. To the various Catholic Societies in States not already organized into unions, we beg them to take such means as will lead to so desirable a result, for, as we before remarked, the only road to success leads through the spirit of association. All information required will be promptly furnished, with copies of Constitution, both beneficial and non-beneficial, and of the official journal of the Union, containing its constitution and by-laws, the address of the

Catholics of America, and the proceedings of the first convention, by addressing the undersigned, St. Matthew's Church, Washington, D. C.  
Very respectfully, JAMES McDEVITT, President.

## Reviews.

THE CATHOLIC WORLD, for August, 1872. New York: The Catholic Publication House.

THE current number of our standard Catholic Magazine contains the subjoined article: I. The Catholic Church in the United States; II. Fragments of Early English Poetry; III. Fleurance, by Mrs. CRAVEN, author of a *Sister's Story*, translated from the French, with permission; IV. The Symbolism of the Church; V. The Progressionists, from the German of CONRAD VON BOLANDEN; VI. The Necessity of Philosophy as a Basis of Higher Education, by Father RAMIERE, of the Society of JESUS, from the *Etudes Religieuses*; VII. A Summer in the Tyrol; VIII. The Roman Empire and the Mission of the Barbarians; IX. The Last Days before the Siege (of Paris); X. The Clerk of Oxenford, (Chaucer)—something of a bull, we think, in the pages of a Modern Magazine; XI. A Bad Beginning for a Saint; or, the Early Life of Father CHAUMONT, a celebrated Missionary in Canada; XII. Protestant Missions in India; XIII. On the Misty Mountains; etc.

The thoughtful paper on the Church in the United States is suggestive of associations at once painful and glorious, as the following brief extract will attest:

This is not a Protestant country by virtue of early discovery or possession, nor by reason of early settlement or religious foundation, nor even by the establishment of an earlier hierarchy, as some Protestant churchmen contend. Much less is it Protestant by the conversion of either native or foreign races within its confines. With one only exception, as a class, that may be reckoned considerable, Protestantism is only an heirloom in families that were Protestant at the time of their immigration. Nor has it, with these, held its own; for the statistics supplied by our Catholic bishops show that, among those confirmed by them, a proportion, varying in different dioceses, but forming an average of probably twelve per cent., is composed of converts from Protestantism. The considerable exception we note is formed of the descendants of Irish Catholics who long since emigrated to these shores, or were transported hither in large numbers by Oliver Cromwell. Their children, deprived of religious instruction and left without priests and sacraments, have been gradually absorbed into the ranks of the sects around them. Hence, the number of unmistakably Celtic names we find borne by many who are now Protestants. This exception, however, goes very little way toward establishing the general assertion that the Protestantism of the country is due to the conversions it has made. The blacks have naturally followed the religion of the masters in whose families they were domesticated while slaves. As to the Indians, Protestantism has done little or nothing that it can point to with any pride, and it employs itself, in their regard, as it does in all other parts of the world where it encounters the Catholic missionary, in marring or obstructing his work, thus leaving the poor Indian in a more wretched condition than he had been before he heard of Christianity at all.

The writer in the *Catholic World* sees nothing to object to, and much to commend in the Protestant Episcopal Bishop KIP's translation of *Early Jesuit Missions in North America*, written by the French Jesuits on the Mission, between 1696 and 1750, save, indeed, a very foolish remark in the translator's preface, that the Jesuit Missions "have always come to naught." The *Catholic World's* reviewer intimates that, "if he would look over the world through the medium of the Protestant authorities quoted by 'DR. MARSHALL, (and Dr. M. quotes no others) in his work on *Christian Missions*, Mr. KIP and others equally in need of enlightenment would know what they ought to believe of Jesuit and all other Catholic Missions." In the course of an essay on Symbolism, (wherein, *par parenthèse*, the name of His Grace the Archbishop of San Francisco, is misspelt) we read:

The rites of initiation and profession in some of the religious orders of women are full of symbolism. In the taking of the white veil among the Dominicans at Rome, the novice is asked to choose between a crown of thorns and a wreath of roses placed before her on the altar. The hair is shorn, as a sign of detachment from the vanities of this world. At the profession, the nun prostrates herself, and is entirely covered with a funeral pall, while the choir chants, in solemn cadence, the psalm for the dead—*De Profundis*. This awful expression of her utter renunciation of the world has a most mysterious effect on any one who is happy enough to witness it. The grating and curtains that, in some orders, screen the religious from view, even during their friends' visits to the "parlor," are only a visible sign of the entire separation between them and all, even the most innocent, earthly ties. And speaking of religious orders, we are reminded of the peculiar ceremonies which, with some of them, enhance the solemnity of the divine office. Of these, a biographer of St. Dominic says, with true mediæval instinct, that it was no wonder that Dominic should have tried to imitate, in many bowings and prostrations of the white-robed monks, the pageantry of angelic adoration which he had so often seen in visions—the folding of the many myriad wings, and the casting down of golden crowns before the throne of the Lamb.\* And yet, while we are thinking of this beautiful interpretation, there comes another thought—that of churches as bare as the monastery itself, and of a ritual so simple that it would satisfy the veriest Covenanter. The Trappists especially, the Cistercians and Franciscans also, are forbidden any display in ceremonial and any coarseness in material, with regard to the worship of God. Poverty is to reign even in their churches; and thus we have an asylum provided for those minds whose ascetic turn inclines them to ignore everything but the most spiritual and internal expression of faith.

\* Dr. Alemany, (sic) Life of St. Dominic.

Without wishing to be captious, or to violate TALLEYRAND'S sagacious maxim: "*Point de Zèle*"—unhappily fashionable, at an era of Liberalism—we may be permitted to take exception, most respectfully, to the following remark, which occurs in a paper on the Tyrol, *apropos* of the church of the Jesuit Fathers at Innsbruck: "There was not one feature worth noticing about the whole church, and even the Madonna Shrine was 'but a sad burlesque on the wonderful idea it symbolized.'" As if, in the worshiping eyes of a child of MARY, the shrine, however rude and primitive, yet fashioned with loving hands, of the *Mater Dolorosa* could, under any circumstances, be suggestive of burlesque! In the same paper, the writer, in describing an image of our Blessed Lady, talks "of the Virgin" after a fashion that, if not positively irreverent, sounds harshly, to use the mildest phrase, on a Catholic ear, whose sweetest music is the names of JESUS and MARY. The folly of Protestant Missions in India is well hit off in a slashing review of Dr. BUTLER'S *Land of the Veda*. The critique abounds in good things; and only needs a little local color from the land of the sun to make it perfect as an exhaustive showing-up of the Methodist Ministry among the Moslems. After an experience of some fourteen years in India, we are enabled to offer the opinion that, save the Mormon Missionaries, no ranters are held in such utter contempt by all classes of the community in that country, Native as well as Anglo Indian, as the illiterate, bigoted stump-sputters, ordinarily known as American Missionaries. Their envenomed hostility to Catholic priests of all other nationalities, to adopt the Yankee vulgarism, is "a caution." That "after one or two generations," according to Bishop KIP, the Jesuit Missions "have always come to naught," is strikingly disproved in India, where, as in Malabar and Travancore, the descendants of those converted to our holy religion in the times of the early Jesuit Missions are, as a class, to our personal knowledge, pious and exemplary Catholics. For the rest, the *Catholic World* reviewer by no means does justice to the labors of the Society of JESUS in India. Withal his sketch of Protestant Missions is, on the whole, the best article in the current number of the *Catholic World*.

#### CHURCH MUSIC.

CATHOLICS of any musical taste or knowledge must confess that they have great reason to feel ashamed of the manner in which the musical portion of the services of Holy Church is for the most part rendered by our choirs. To any one with a correct ear and an educated taste the heklomadal performances at High Mass are in many churches simply execrable, and thus it is that many of the Faithful never hear a sermon, much as they would often like to do so, because they cannot bear the infliction of the music of a High Mass; and they consequently fulfil their obligation by hearing an early Low Mass, and are then content to take their pleasure for the rest of the day. Now, this is decidedly wrong; we have no right to be called upon either to forego listening to weekly exposition of the Word of God by the living voice of the Church, or to be compelled to have our ears tortured and our minds distracted by the miserable attempts of a few ambitious amateur singers to render what are no doubt magnificent compositions in themselves, but which require educated musicians with cultivated voices to do adequate justice to them. In the vast majority of Catholic choirs the members are simple amateurs, whose zeal in the service of the Sanctuary no one will dispute, but that zeal is certainly very much misdirected in the endeavor to perform musical compositions far above their capacity. What can be more patient trying to a man with good musical taste than to have to sit quietly and endure the mangling of the magnificent figures of Hayden 16, or such glorious movements as the *Credo* of the Imperial Mass by a choir consisting of a loud and shrill female soprano (who monopolises the lion's share of the noise), backed up by a few timid girls, whose only idea of part-singing is that there should be what they call a "seconds" to the air, a cracked tenor who is always flat in his upper notes and who revels in a perpetual *tremolando* in his lower register, with a so-called bass, whose voice, being only a baritone, can not reach half the notes written for the part, and accompanied by a wheezy, asthmatical organ, which appears to groan and complain under the over-vigorous attack made upon its long-suffering frame by a too energetic organist? The hindrance which such a performance is to devotion prevents any but those perfect Christians who can totally abstract themselves from mundane affairs concentrating their thoughts on the celebration of the Holy Mysteries. That what we have endeavored faintly to describe above is no exaggeration of what is unfortunately to be heard weekly in many of our churches, let the much-enduring Faithful who attend High Mass testify.

But there is a reverse to this picture which, for many reasons, can hardly be considered better than what we have sketched above, and that is that there are churches where the music is made an attractive feature, and is used as an inducement to people to frequent the church too often not for the purpose for which our Holy Mother calls Her children together, but to have their ears tickled by a sensuous worldly performance of the works of the great Masters, where the leading singers are *artistes* of repute, and the chorus a well-selected body of amateurs, the organist a professional player of undoubted ability, and all are under the conduct of a skilled musician. In such a case, the most difficult and florid compositions can be and sometimes are creditably rendered, but the question is whether these good people, by thus making a kind of concert-room display of their talents, are employing those talents in the way in which Holy Church desires they should be used in the service of Almighty God. For our own part, we hold that to invite a critical audience (often in great part Protestants) to bring their scores and opera-glasses as to a concert, and to sit before the Adorable Presence on the Altar engaged in no act of worship, but merely following the music and criticising the *artistes* with the gusto of connoisseurs, is to degrade the Holy Place into what our churches have of late years not inaptly but somewhat profanely been called "cheap Sunday Opera-houses."

When we reflect that the Church has introduced nothing into Her services whose end is not the glory of God and the greater solemnity and devotion of His worship, we may well question whether the intention of the Church has been kept in view by those well-meaning but mistaken Catholics who have practically converted the Temple of the Most High God into a play-house, a result which is exaggerated when an orchestral band adds a still more theatrical character to the music.

There is, as all know, a class of music which has been sanctioned by the Church as suited to the solemnity of Her services, and has been given to the Faithful under Her seal as the meetest accompaniment to the sublime words of Her Liturgy; we allude, of course, to the majestic and incomparably grand Plain Chant of St. Ambrose and St. Gregory, a chant in which all the sentiments expressed by the words of the Divine Office find fitting exposition. Let it be borne in mind that the only reason for which the Church has permitted the use of music in Divine worship is that "greater solemnity may be given to the words of the Liturgy, and that the Faithful may be thereby more excited to devotion." Can any one for a moment contend that "solemnity is given to the words," or "the piety of the Faithful excited" by the polka-like *Arye* of Hayden's No. 2, or the *Sanctus* of the same composer's No. 8, or the *Dona nobis pacem* of Mozart's Twelfth Mass, all of which can only be characterized as jig music? The *Cantus firmus*, or Plain Song, has been commended over and over again by Pontiffs and prelates, as the one class of music specially adapted for the Church's song; our present venerable and saintly Sovereign Pontiff has Himself, in our own day, insisted upon the wrong of introducing into the service of the Temple music suited only for the opera-house or the theatre. In a Brief addressed by him to Maestro Cappoci in the year 1856, Pius IX. says: "We bitterly deplore the introduction into temples consecrated to the Almighty of a style of music always condemned by the holy Canons and the Decrees of our Predecessors. Thoroughly profane, it admits of modulations borrowed from the theatre, in which the voice lends itself to effects so enervating that, not satisfied with gratifying the ear, they also corrupt the heart." In this one sentence alone is contained sufficient condemnation of the worldly sensuous style of music so common in these days to make us as dutiful children of the Holy Father of the Faithful strive our utmost to return to the only authorized music of the Church. We know that there is a popular prejudice against Gregorian music, and the reason we are convinced is that it is generally so execrably performed that there is no wonder it disgusts musicians. One cause of its bad performance is that there is a prevalent notion that plain song is very easy, and requires little or no study and practice. No mistake can be greater than this. Gregorian music requires really more careful study than does the modern style of figured music, for it is so capable of expressing all the emotions of the soul and all the sentiments of the words to which it is sung that it affords an endless field for research. We hope for better things from our Catholic choirs in future. We have previously expressed our gratification at the decision of His Grace the Archbishop of Westminster, that after the 29th of September next, no female vocalists are to be allowed in church choirs in his diocese, and quite recently it has come to our knowledge that the Rev. James Shephard, of Teignmouth, has received his Grace's sanction to instruct the choirs in his diocese in the art of properly interpreting the sublime music of the Liturgy, with the view of encouraging the performance of the Church's song in London. Father Shephard has made elocution and declamation his special studies, and he is also thoroughly acquainted with the theory and practice of plain chant; and we learn that it is his intention shortly to give a lecture in the Hanover-square Rooms illustrated by a competent choir. This is welcome news to us. The Anglicans have already set us the example of reviving the legitimate music of the Church, and it behooves us Catholics, whose ancestors were the preservers of the tradition of the ancient tonality, not to be behind-hand in the race, but to show that we can interpret the Church's music in the Church's sense, that thereby "greater solemnity may be given to the words of the Liturgy, and that the Faithful may be thereby more excited to devotion."—*London Register*.

THE FEELING AT ROME.—The expression of religious feeling and sentiment that every now and then shows itself in Rome is another cause of uneasiness to the Liberal and Revolutionary party. The Feasts of St. John and of SS. Peter and Paul are particularly dear to the Roman people, and to see those vast churches crowded, from morning to night, by thousands, excites the anger of the enemies of religion, who have been working so incessantly to destroy it. This year, the concourse of people was much greater than usual. The fair that is always held in the Piazza of St. John Lateran, on the eve of the Feast, was kept up all night, and as soon as the church was opened in the morning vast crowds came in to hear Mass before returning to their homes. On the Feast of SS. Peter and Paul the multitude was so great that it required both time and patience to get near either the statue or the tomb of the Apostle. The greatest concourse of people, however, was in the afternoon, when Vespers are always sung by two choirs. The police had the greatest difficulty in keeping the four lines of carriages that diverged on the Bridge of St. Angelo, in order, and were obliged to employ a large body of men for that purpose. Formerly this duty was performed by the Dragoons, who perfectly understood their business.—*Roman Correspondence*.

THE JESUITS IN GERMANY.—A Lombard telegram from Berlin, July 11th, states that it is announced in clerical journals that, in consequence of the hostile address delivered by the Pope on the 24th ult., the Emperor William has granted to Prince Bismarck the utmost latitude with regard to the measures which the Chancellor may think it desirable to take against the refractory bishops. According to trustworthy intelligence, the repressive measures will not be confined to the withdrawal of the temporalities of Bishop Kremenetz, but a more sweeping and general hostile course is contemplated, and the next prelate who will be affected by the anti-Romanist policy is the Archbishop of Cologne. According to late advices the Count of Hœnsbroeck has placed at the disposal of the Jesuits, when they shall be driven from Germany, his estates of Blijenbeek and Hœnsbroeck, in the province of Limburg, in Holland; and that the Duke of Arenberg is negotiating for the purchase of a large estate in the neighborhood of Ghent, for the same purpose.

## Spirit of the Press.

### SACRILEGIOUS SPOILIATION.

THE letter of the Holy Father to Cardinal Antonelli on the suppression of the religious houses throughout Italy, and more especially in Rome itself, has awakened a fresh interest in the safety and the sanctity of these cherished institutions. It is hardly necessary to indicate the reasons for the existence of such a universal interest in the welfare and preservation of the Roman monasteries. Their libraries, as in the Minerva and St. Isidore's, are filled with literary treasures of priceless value; their archives are gems of ecclesiastical hagiology, and the walls of many of them are covered with works of art, which occupants less reverential and less refined than the brethren of the convents might treat with but scant respect. It is to be deplored, as a calamity for the world, that even already many of these convents have been unrighteously seized by the infidel hordes of Victor Emmanuel, and prostituted to vilest uses which their depraved ingenuity could suggest. It is a disgrace on the civilization of the nineteenth century, which is accustomed to talk so boastfully of its zeal for the literary glory of our era, that such a barbarian eruption should have been permitted without an indignant protest, and that Christian literature should be thus silently handed over to the merciless manipulation of the Judaism that is the principal pillar of the Roman rule of Victor Emmanuel. Obedient to the voice of their Sovereign Pontiff, the Catholics of Christendom do what in them lies to stir into activity the powers whom their wishes and their words can influence.

But, in such a case, the Protestantism of Europe and of America is not delivered from a weighty responsibility, and it is its duty to step forward into energetic cooperation to save from perversion, from desecration, and, perhaps, from annihilation, such glorious testimonies to the truth of Christianity as are embalmed in the hoarded stores of the libraries of Rome. It may be that, under the pressure of a universal protest from the Catholics and the Protestants of the Eastern and Western Hemispheres, the Florentine Usurper may make a lip profession of his interest in the literary and historic treasures of the Eternal City, and promise their security; but the promises and the guarantees of Victor Emmanuel have been proved to be of trifling value, and his Government must be bound by a stricter obligation than the word, or even the oath of its monarch. Already much cruel robbery has been done, and earnest action is needed to stay the progress of the guilt. We subjoin a list of religious houses which have been recently suppressed and desecrated, and solicit the attention of our readers to the fact that the outrage has been aggravated by turning a number of them into the purposes of a barracks. We print on one side the name of the convent that has been seized, and on the other, the object to which it has been applied:

Name of Convent.	Its Present Purpose.
St. Mary, at the Minerva, belonging to the Dominicans.	Ministry of Finance.
St. Augustine, belonging to the Augustinians.	Ministry of Marine.
The Holy Apostles, belonging to the Minor Conventuals.	Ministry of War.
St. Sylvester, in the Quirinal, belonging to the Priests of the Mission.	Military Train.
St. Mary, in Vallicella, belonging to the Oratorians.	Civil and Criminal Tribunals.
St. Andrew della Valle, belonging to the Theatine Fathers.	Stamp and Registry Office.
Roman College, belonging to the Jesuits.	A Lyceum.
St. Gregory, of Monte Celio, belonging to the Camalduli Fathers.	Poorhouse.
St. Marcellus, on the Corso, belonging to the Servite Fathers.	Barrack of the Police Public Safety.
St. Bernard, at the Baths, belonging to the Cistercians.	Military Magazine.
House of the Gesu, belonging to the Jesuits.	A Barrack.
St. Calixtus, in Trastevere, belonging to the Benedictines.	Infantry of the Line and Military Train.
St. Francis a Ripa, belonging to the Reformed Fathers Minor.	A Barrack.
Ara Celi, belonging to the Fathers Minor of Strict Observance.	A Barrack.
St. Mary of Angels, belonging to the Fathers of Chartreuse.	Magazine Depot.
St. Andrew Della Fratte, belonging to the Fathers Minor of St. Francis de Paul.	A Barrack.
Jesus and Mary on the Cross, belonging to the barefooted Augustinians.	A Barrack.
St. Mary in Trastevere, belonging to the Carmelites.	A Barrack.
Santa Croce in Girsaleme, belonging to the Cistercians.	A Military Riding School.
St. Mary Magdalene, belonging to the Infirmary Fathers.	Municipal School.
SS. Vincent and Anastasius, at Trevi Fountain, belonging to same.	Do.
St. Sylvester in Capite, belonging to the Order of St. Clare.	Ministry of Commerce.
St. Martha of the Nuns.	A Barrack.
Oblates of St. Francis of	

Rome, at Tor de Specchi.	Municipal School.
St. Dominic and St. Sixtus, belonging to the Dominicans.	Account Offices.
St. Catherine, belonging to the Dominicanesses.	Municipal School.
St. Bernardine de Sienna, belonging to the Franciscan Nuns.	Office of the Conscription.
Infant Saviour at St. Mary Major's, belonging to Oblates.	Municipal School.
St. Ursula on the Corso, belonging to the Ursulines.	Do.
St. Norbert, Oblates of Brignola.	Do.
St. Andrew, on the Quirinal, Noviciate of the Jesuit Fathers.	Royal Stables.
St. Teresa, on the Quirinal, belonging to the Carmelites.	Barrack of the Cuirassiers and Convalescent Hospital.
St. Mary Magdalene de Pazzi, belonging to the Nuns of St. Barbara.	A Barrack.
St. Anthony and Mary Major, belonging to the Camalduli Nuns.	A Military Hospital.
The Holy Virgins, belonging to the Nuns of St. Augustine.	Military Commissariat Department.

With such a record before them—with such a picture of this side and of that—our readers will not be surprised that the Holy Father should have cast aside as impossible of realization a reconciliation with a despotism that has enacted so impious a part.—*Dublin Freeman's Journal.*

### MR. CAPEL'S LECTURES ON RITUALISM.

MONSIGNOR CAPEL has, as most of our readers are aware, been during the last two months delivering two series of lectures on "The Movement towards Catholicism in the Church of England," and now that his course is concluded, it may be well that we should sketch out the positions he has taken up, and the ground he has covered. To be brief, then, these positions were, that the "Anglo-Catholic" party is a party which derives its life from Catholicism; that no provision is made for it in the Establishment; that it is repudiated by the organs of the Establishment; that it has no claim to be treated with as representing that community; and that while the individuals composing it have their faces set toward the Catholic Church, the party continues attached to the Church of England, not by virtue of any "Catholic spirit," however latent, inherent in that curious ecclesiastical body, but because of the latitudinarianism which is gradually depriving it of what "burs and brambles" of traditional Christianity still remain sticking to it. In his first lecture, Mr. Capel introduced his subject by describing the present character and historical origin of the Ritualistic party, assigning, of course, as the cause of its present beliefs and practices, the Oxford movement, which made the Anglican divines of the seventeenth century, and the traces of the fact that the Church of England was originally a compromise, the excuses for endeavoring to graft a patriotic theology on the stock of Anglicanism. The Fathers, however, soon began to make it inconveniently plain to their Anglican hosts that they were only guests, and not by any means members of the family; and a process of doctrinal development, analogous to that which Dr. Newman contends for in his "Essays on the Development of Christian Doctrine," began to show itself among those members of the Church of England who had drunk most deeply of their teaching. The party moved on; and seeking the roots of its principles in the writings of the Fathers, found their full expression only in "Roman" doctrines and devotions. Here we may observe, in passing, that Mr. Capel dealt two blows in one: he showed, not by a cumbrous collection of passages, which would have been out of place, but by appealing to a well-known, a public fact, that, whatever difficult passages may be picked out here and there by a perverse industry, the Fathers are essentially Catholic, and that the life which animates the Anglo-Catholic movement is derived from the Catholic Church. To deal two blows in one was, indeed, a sufficiently observable feature in the lectures. This position he strengthened by reference to a number of Ritualistic publications, original, translated, and adapted; by noting that Ritualism is not a finished system, but a movement; by giving statistical facts, showing that the chief harvest of converts comes to us through the labors of the Anglo-Catholic party; and by pointing out that the special devotions which have been introduced into the Anglican communion by that party are those which have become prominent not in ancient but in post-reformation times. It would be impossible, within the compass of an article, to give any adequate idea of the richness of instance and illustration by which these generalizations were supported.

From this first position, however, the next two naturally follow. If the spirit which animates the Anglo-Catholic party is neither the natural outcome of Anglicanism, nor tends to rest in Anglicanism, then it is natural to suppose that no provision is made in the constitution of the Church of England for distinctively Anglo-Catholic doctrines and practices, and that they would, as soon as they had attained a sufficient degree of notoriety, be rebuked and repudiated by the official organs of that Church. In this connection, therefore, Mr. Capel proceeded to consider the disobedience and insubordination to constituted authority, which has been so much remarked on as one of the characteristics of the Ritualists; the necessity of abstaining from any outward adoration of Our Lord present in the Eucharist; the abnormal manner in which alone they can hear confessions; and the position which any opinion which represents the Eucharist as a sacrifice holds

in the Anglican communion, if it represents it to be a sacrifice otherwise than by a figure of speech. And throughout the whole of the course the lecturer made it his business to contrast, not individuals with individuals, but Church with Church. Not bringing prominently forward his own opinions, or the opinions of this or that Catholic theologian, he studied his discourses with very clear and lucid explanations of what the Catholic Church teaches on whatever subject was at the time under discussion; and, passing lightly over the proofs, brought into relief the nature of the Catholic teaching, insisting chiefly on this point, that what is held naturally and practised safely in the Catholic Church, can be held only in an attenuated or a distorted form, and be presented only at a disadvantage by Ritualists—a manner of setting forth the subject calculated both to lead on members of the Anglo-Catholic party, who were present in large numbers, and to win over other Protestants into a higher esteem of the Catholic doctrine which was at the moment being treated, than it would probably have been possible to do with any other method of representation. In the same spirit he altogether declined to deal with the Ritualists, as if they were mere free lances, in a position to propound whatever doctrines they might think fit. He reminded them that they were office-bearers of a Church, and that so long as they so remained they must abide by the teaching of that Church. As to what the teaching of the Church of England is, he in like manner declined to go implicitly by the statements of the Ritualists themselves, both because they were interested persons, and because they did not represent the Church of England, but stood in an isolated and suspected position. When he wanted to know what was the spirit of the Church of England he would address himself to the authorized organs of the Church of England, to her legal tribunals, to the solemn and public utterances of her Bishops in their charges, and not to the unauthorized statements of private individuals. Such being the way in which the lines of argument were laid down, it will readily be imagined that it was found extremely easy to show that the project of corporate reunion is a mere dream, and that the amount of Catholic doctrine held by the more advanced members of the Ritualistic party, which is the only excuse for this dream—while it is an excellent reason why those who hold "advanced" views should reconsider their own position as Anglicans—is no reason whatever for treating with the Latitudinarian Church which, being Latitudinarian, tolerates them.

As to the *cui bono* question, we believe that, while on the one hand these lectures will give a fillip to individual conversions, they will not, on the other, have any influence in impeding the progress of the movement, which has become so extensive, and has gained such an impetus, that it can now be arrested save by what it is too late to attempt—the wholesale expulsion of the Anglo-Catholic party from the Established Church.—*London Tablet.*

### THE COMING CATHOLIC TRIUMPH.

IT is evident that the Carlist insurrection is, by no means, put down. In Navarre it has met with some rebuffs; but it is prosperous in Catalonia, and troublesome everywhere. We hear of bands in the Sierra de Burgos, in the Asturias, in La Mancha, in the provinces of Jaen and Ciudad Real, in the Maestrazgo, and in Estremadura, and a column of 800 men has been dispersed by Saballs in Catalonia, 125 men, including the colonel and paymaster being put *hors de combat*. The Madrid papers publish a letter from Zorrilla—written before his accession to power—to King Victor Emmanuel, urging him to recommend to his son the adoption of an essentially revolutionary "policy" as his only chance. The Republicans, however, have not given in their adhesion to the new Ministry, and their committee has published a manifesto denying that they intend "to deviate from their former line of conduct." "There is no one," they say, "who can fail to see the approaching triumph of the Republic." The Alfonsists are divided into the Montpensierists and the "puros," who reject the regency of the Duke, and who have addressed a protest against it to Dona Isabella; and, while the Monarchists are divided as they now are, the republicans, if they take Srs. Pity Margall, Castelar and Figueras's advice and keep together, will, consequently, enter the field with a great advantage. The position of Don Amadeo is most critical. The Cortes has been dissolved, to meet again in September; but before the dissolution, the Conservative Amadeist majority met under the presidency of Sr. Rios Rosas, and signed a declaration that the Government had infringed the privileges of the Cortes, and that the King would, by the 1st July, have violated the fundamental Constitutional pact respecting taxation and collection of revenue. Zorrilla nevertheless persisted in applying the violent remedy of a dissolution; but the Queen, Dona Maria, is reported to have said that "the remedy would be worse than the evil." His Ministry is beginning to be called the "Ministry of Departure." Even in Italy, the rumor of Don Amadeo's return is beginning to spread. The Villa of Quisisana, above Castellamar, being put into repair for occupation, is immediately reported as destined to receive him and his family. And the *Libertà* states that "King Amadeo, if his last experiment does not succeed, and if he does not find in the loyal observance of the Constitution by all a guarantee for peace and order, will be obliged to take a grave resolution, which has been recommended to him, not by his august relatives, but by his oldest and most devoted friends in Italy."—*London Tablet, July 6th.*

THE Ready-Money System—Dun, or be done.

## Wise and Otherwise.

Eckmann-Chatrain's new book is entitled "Finis Germanie."

The Emperor Francis Joseph will visit Berlin, in July, and then go to the Hague and to London.

Three thousand nine hundred and four persons have been guillotined in France from 1793 to 1871.

The Grand Duke of Mecklenburg-Strelitz has invested his whole private fortune in United States bonds.

William Cullen Bryant has been elected an honorary member of the Hungarian Academy of Belles-Lettres.

An English farmer in Iowa sent to London for a seed-sower at an expense of two hundred and fifty dollars, when a better one could be got at home for forty.

The Empress Maria, of Russia, has written an angry letter to the King of Bavaria in regard to the manner in which the eccentric monarch has jilted her only daughter.

A plucky dry-goods dealer at Copenhagen has sued the Queen of Denmark for one hundred and four dollars. The Queen said the bill was exorbitant, and refused to pay it.

The *Vossische Zeitung*, the great advertising medium at Berlin, is offered for sale. A stock company offered three millions thalers for it, but the proprietors asked one million more.

Queen Victoria, who hitherto sent handsome presents to German authors that dedicated their works to her, now sends them merely a printed letter of thanks, signed by a chamberlain.

The publisher of the Berlin *Bazar*, a celebrated fashion-paper, has retired to private life with a fortune of several million thalers, derived from the profits of his widely-circulated journal.

Maxime Ducamp has written a capital book, entitled "Paris, ses Organes et ses Fonctions." It is full of exceedingly curious information, and praised very highly by the leading French critics.

Mademoiselle Peuschka-Leutner, the German prima-donna, now in this country, is the daughter of a poor cigar-maker, and appeared first in public singing in the streets of Vienna, with an itinerant hand-organ player.

Ledru-Rollin, the wealthy ex-member of the Provisional Government of France, in 1848, went from London to Versailles in order to implore the clemency of President Thiers for Henri Rochefort; but Thiers declined to interfere.

A Paris publisher has conceived the idea of issuing a history of the Franco-German war, to which the leading authors of France, Victor Hugo, George Sand, Alexandre Dumas, *fils*, Littré, Henri Taine and others, will be invited to contribute.

One Joel de Nardousse has sued the Duke d'Aumale for twenty thousand francs damages. He charges that the duke is a plagiarist, and that he borrowed whole chapters, in his "History of the Comtes," from a book issued by Nardousse, in 1842.

Johann Strauss, the Austrian composer, has made the fortune of two music-dealers in Vienna, who published his compositions. The publishing-house of Tobias Haslinger, in the same city, made half a million florins by issuing the compositions of the elder Strauss.

The adventurer, Perry, who was arrested at Antwerp for swindling bankers, under the pretext of being a son of Hon. George Bancroft, the Minister of the United States to the Court of Berlin, has escaped from prison, and the Antwerp authorities offer a reward for his apprehension.

The German *Telegraph*, published at Frankfurt-on-the-Main, says that "the man who prepares the cable dispatches for the Associated Press in the United States, does Germany an incalculable injury by the singular manner in which he misrepresents the leading events occurring in this country."

Several North-German Governments having requested Prince Bismarck to issue an order prohibiting the sales of certain German-American newspapers in the German Empire, the chancellor declined doing so, and said simply, "That would only increase their circulation in this country tenfold."

Nathaniel Rothschild, the eldest son of Baron James de Rothschild, of Paris, is at work upon a history of his family, from its rise in 1806, till the downfall of the Emperor Napoleon III. It will contain a number of unpublished letters from Napoleon I, and other eminent men during the last sixty-five years.

The Conservative League for the prevention of emigration from Northern Germany to the United States, has published a pamphlet beginning as follows: "Countrymen, will you forsake your native land, and seek new homes in a country which is now groaning under the heels of a military despot?" The appendix contains extracts from the speeches of American senators opposed to the present administration.

### ARRANGING FLOWERS IN BOUQUETS.

It is an art, requiring no small degree of taste and skill, to arrange flowers so as to form an attractive bouquet for the vase or basket. It is something, too, which comes to one intuitively, and it can hardly be described in words. However, it may be said in general that the more loosely and unconfused flowers are arranged the better. Crowding is especially to be avoided, and to accomplish this, a good base of green of different varieties is needed to keep the flowers apart. This filling up is a very important part in all bouquet making, and the neglect of it is the greatest stumbling-block to the uninitiated. Spiked and drooping flowers, with branches and sprays of delicate green, are of absolute necessity in giving grace and beauty to a vase bouquet. Flowers of a similar size, form and color, ought never to be placed together. Small flowers should never be massed together. Large flowers, with green leaves or branches, may be used to advantage alone, but a judicious contrast of forms is most effective. Avoid any thing like formality or stiffness. A bright tendril or spray of vine can be used with good effect, if allowed to wander over and around the vase, as it will. Certainly, flowers assort well only in families, and are injured by mixing. Of these are balsams, hollyhocks, sweet peas, etc. The former produce a very pretty effect if placed upon a shallow oval dish upon the centre table. No ornament is so appropriate for the dinner-table or mantel as a vase of flowers; and if you expect visitors, by all means cut the finest bouquet your garden will produce, and place it in the room they are to occupy. It will tell of your regard and affectionate thoughtfulness in a more forcible and appropriate manner than you could find words to express. If a small quantity of spirits of camphor is placed in the water contained in the vase, the color and freshness of the flowers will remain for a much longer period.

Thus prepared, we have had flowers keep a week, and at the end look quite fresh and bright.—*The Maine Farmer.*

**Educational.****SANTA CLARA COLLEGE,**  
Santa Clara, California.

Under the management of the Fathers  
of the Society of Jesus.

THE SANTA CLARA COLLEGE WAS FOUND-  
ed in 1851, and in 1852 was incorporated, with the  
privileges of a University. Diplomas are given in two  
departments—the Classical and Scientific.  
The College buildings are large and commodious,  
while extensive play-grounds, with two covered gym-  
nasiums, a swimming pond, etc., afford every facility  
for healthful exercise.  
The College possesses a very complete philosophical  
apparatus, and valuable collections of Mineralogy and  
Geology. It has, also, practical schools of Telegraphy,  
Photography and Surveying. Assaying of native ores  
is taught in a thoroughly fitted chemical laboratory.  
The Scholastic Year, which is divided into two ses-  
sions of five months each, commences in August, and  
closes toward the beginning of June.

**TERMS.****Payable semi-annually in advance:**

Matriculation Fee, to be paid but once, \$15 00  
Board, Lodging, Tuition, Washing and Mending  
of Linen, School Stationery, Medical Attend-  
ance and Medicines, Baths, Fuel, Light per  
year, \$350 00  
Modern Languages, Drawing and Music form extra  
charges. For clothing, books, pocket-money, and the  
like, no advance made by the Institution.  
For further particulars, apply to  
REV. A. VARS, S. J., President.  
Jan-1st

**COLLEGE OF NOTRE DAME**  
San Jose, California.**YOUNG LADIES' INSTITUTE.**

THIS INSTITUTION, WHICH IS INCORPO-  
rated according to the laws of the State of Cali-  
fornia, and empowered to confer academic honors,  
commenced the Twenty-First Annual Session on Mon-  
day, August 21st, 1872. The course of instruction em-  
braces all the branches of a thorough education.

**TERMS:**

Entrance Fee, to be paid but once, \$15 00  
Board and Tuition, per quarter, 62 00  
Washing, per quarter, 12 00  
Physicians' Fees, per quarter, 2 50  
Piano, Vocal Music, Drawing and Painting, form ex-  
tra charges; but there is no extra charge for the French,  
Spanish or German Languages, nor for Plain Sewing  
and Fancy Needle-work.  
Payments are required to be made half a session in  
advance. Pupils will find it much to their advantage  
to be present at the opening of the session. Jan-1st

**ST. VINCENT'S COLLEGE,**  
Los Angeles, California.

THIS Institution, chartered according to the laws of  
the State of California, and empowered to confer  
Degrees, is situated in the City of Los Angeles, pro-  
viding for the salubrity of its climate and the beauty  
of its scenery.

The faculty is composed of the FATHERS OF THE  
CONGREGATION OF THE MISSION OF ST.  
VINCENT DE PAUL, who devote themselves to pro-  
mote the health and happiness, as well as the intellec-  
tual and moral advancement of the students entrusted to  
their care.

The College is open to all over the age of ten years,  
who are competent to enter the primary course, and who  
come with respectable recommendations, provided they  
comply with the rules and discipline of the College,  
which, though strict, are nevertheless mild and parental.

**STUDIES.**

The course of studies embraces a full course of Eng-  
lish and Classical Literature, the various branches of  
Mathematics, Ancient and Modern Languages, and also,  
a Commercial Department, to prepare young men for  
every branch of business.

**TERMS:**

For Board, Lodging and Tuition, per Scholastic  
Year, \$250 00  
Washing, per Scholastic Year, 30 00  
Piano and use of instrument, per month, 3 00  
Violin, Guitar, Flute, etc., each, per month, 6 00  
Vacation at the College, 40 00  
Those who learn to play on one of the above named  
instruments, will have the privilege of using a brass  
instrument free of charge; otherwise, there will be a  
charge of \$3 00 per month.  
For further information, apply to  
REV. JAMES MAGILL, C. M. President.  
Jan-1st

**ST. VINCENT'S SCHOOL.**

THIS Institution is situated in Santa Barbara, a short  
distance from the sea, in the most delightful and  
healthy part of the city. The grounds are extensive,  
and the building is large and convenient.  
The course of instruction is classical, scientific and com-  
mercial. A thorough English education, Spanish is also  
taught.

**TERMS.****Invariably half-yearly in advance:**

Board, Tuition, Bed, Bedding, Washing, etc.,  
per annum, \$200 00  
Piano and use of instrument, per month, \$6 00  
Guitar, per month, \$5 00  
No extra charge for plain sewing, Fancy Needle-  
work, etc.  
The Scholastic Year, of ten months and a half, com-  
mences August 16th, and terminates on the last Tuesday  
of June.  
For further particulars, apply to  
SISTERS OF CHARITY,  
Santa Barbara, Cal.  
Jan-1st

**ST. JOSEPH'S COLLEGE,**  
Rohnerville, Humboldt County,  
California

CONDUCTED BY THE PRIESTS OF THE  
CONGREGATION OF THE MOST  
PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A  
picturesque elevation at the confluence of Van  
Duzen and Eel rivers, and near the town of Rohnerville.  
It is accessible from the chief towns in the vicinity by  
daily stages, and from other parts of the State by vessels  
and steamers, via San Francisco and Eureka.  
The course of studies is classical, scientific and com-  
mercial. Splendid apparatus has been secured for teach-  
ing the natural sciences.

**TERMS PER SCHOLASTIC YEAR.****(Payable half-yearly, in advance.)**

For board, lodging, tuition, washing and mend-  
ing linens, \$225 00  
Entrance fee, to be paid only once, 10 00  
Vacation at College, 40 00

**DAY PUPILS.**

Senior Class, \$60 00  
Junior Class, 40 00  
Music, vocal and instrumental, drawing, and modern  
languages will form extra charges. The two sessions of  
the scholastic year commence, respectively, on the 16th  
of August and the 16th of January.  
All communications regarding the College to be ad-  
dressed to the Secretary, REV. F. HENNEBERY,  
Superior.  
Jan-1st

**Educational.****ST. IGNATIUS COLLEGE,**  
San Francisco, California.

THIS Literary Institution, conducted by the Fathers  
of the Society of Jesus, was opened for the reception  
of students on the 15th of October, 1855. It was  
incorporated, according to the laws of the State, on the  
30th of April, 1859, and empowered to confer academ-  
ical degrees with "such literary honors as are granted  
by any University in the United States."

The design of the Institution is to give a thorough  
Classical, Mathematical and Philosophical education.  
But besides the Classical, there is, also, a Commercial  
Course.

The College is intended for day-scholars only.  
The hours of class are from 9 o'clock A. M. to 3 P. M.  
Punctual attendance is indispensable. In case of  
absence or tardiness, a note from the parents or guard-  
ians will be required.

Frequent tardiness or absence exposes the offender  
to the loss of his seat.  
Every Thursday of the Academic Year is a holiday.

**TERMS PER MONTH, IN ADVANCE:**

(No deduction is made except in case of long illness.)  
Tuition, in Preparatory Department, \$3 00  
" in Grammar Department, 5 00  
" in Higher Department, 8 00

**EXTRA CHARGES:**

For the use of Instruments in Natural Philosophy,  
and Chemicals, first year, per month, \$3 00  
For the use of Instruments, etc., second year, per  
month, 5 00  
For each Academic Degree, 10 00  
Jan-1st

**SAINT MARY'S COLLEGE,**  
San Francisco California.

CONDUCTED BY THE CHRISTIAN BROTHERS  
Offers every facility for acquiring a thorough  
Education, whether Classical, Scien-  
tific, or Commercial.

THOSE WHO COMPLETE THE CLASSICAL  
Course, receive the degree of A. B.; the Scien-  
tific, B. S.; the Commercial, Master of Accounts.  
The Commercial Course has been established for the  
convenience of those who wish to acquire a good, prac-  
tical education in as short a time as possible.

While proper care is bestowed on every branch in the  
College, our own language receives special attention.  
The daily exercises of the Students in Grammar, Com-  
position and Rhetoric are publicly discussed and cor-  
rected in the class-room.

**TERMS PER SCHOLASTIC YEAR.****Payable half-yearly in Advance:**

Board, Tuition and Washing, \$250 00  
Entrance Fee, 10 00  
Physicians' Fees and Medicines, 5 00  
Vacation at College, 40 00  
Day Students, 60 00  
Modern Languages, Music and Drawing form extra  
charges.  
REV. BROTHER JUSTIN, President.  
Jan-1st

**St. CATHERINE'S SCHOOL,**  
Benicia, California.

CONDUCTED BY THE SISTERS OF ST.  
DOMINIC.

THIS Institution affords every facility for the ac-  
quisition of a refined and solid education. The Acad-  
emy was founded in 1850, and now ranks among the  
most successful Educational Institutions in the State.

The course of instruction embraces the English,  
French, Spanish and Latin languages, Rhetoric, Elocu-  
tion, Composition, Ancient and Modern History, Bio-  
graphy, Mythology, Chemistry, Geography, Astronomy,  
and use of Globes; Vocal Music; Instrumental Music,  
including Piano, Guitar, and Organ; Writing, Draw-  
ing, Painting in Water Colors and in Oil; Tapestry,  
Plain and Ornamental Needle-work, etc.

**TERMS:**

(Payable half-yearly, in advance.)  
Board and Tuition, per Scholastic Year, \$225 00  
Washing, 45 00  
Entrance Fee, 10 00

**EXTRAS:**

(Payable half-yearly.)  
Piano and use of Instrument, \$60 00  
Organ, 50 00  
Guitar, 50 00  
Vocal Music, in Class, 20 00  
Private Lessons, 40 00  
Drawing and Painting in Water Colors, 30 00  
Painting in Oils, 40 00  
Board during Vacation, 20 00

The Academic Year consists of two equal terms,  
the first commencing August 16th, the second, January 23d.  
Pupils of any religious denomination will be received,  
but, for the sake of uniformity, all are required to be  
present at the regular religious services of the Institu-  
tion.

Pupils entering after the commencement of a term are  
charged for such portion of it as may remain. No de-  
duction, however, will be made if the pupil is with-  
drawn during the season, except in case of sickness.

Parents may rest satisfied that every attention, con-  
sistent with the spirit of a firm but mild government,  
will be paid to the comfort of the young ladies placed  
at this Institution.

Letters of inquiry may be addressed to the SISTER  
SUPERIOR.  
my25 tf

**FRANCISCAN COLLEGE,**  
Santa Barbara, California.

THE Sixth Session of this Institution, conducted by  
the FATHERS OF THE ORDER OF ST. FRANCIS, will  
commence on the first Monday in August.

The object of this institution is to give a good Eng-  
lish, Mathematical, Classical and Philosophical Educa-  
tion at the lowest possible cost—a want long felt in Cal-  
ifornia—and thereby bring its advantages within the  
reach of all.

**TERMS:**

Entrance Fee, (to be paid but once), \$15 00  
Tuition, Board and Washing, per session of ten  
and a half months, 150 50

Music, French and German form extra charges.  
Those who spend their vacations at the College will be  
charged \$3 50.

Payments must be made semi-annually in advance.  
Parents will pay for medical attendance, and supply  
toilet articles, etc.

Money will not be advanced by the College; for the  
purchase of necessary articles, a sufficient sum must be  
deposited.  
For further particulars, apply to  
REV. J. J. O'KEEFE, O. S. F.  
Jan-1st

**DAY SCHOOLS****FOR****BOYS AND GIRLS.**

THE SISTERS OF MERCY HAVE JUST COM-  
pleted a commodious School Building on First  
Street, near Bryant, where girls will be taught the va-  
rious branches of an English education.

A Boy's School is being prepared on Rincon Place,  
and will be placed in charge of competent teachers.  
SISTER MARY B. RUSSELL,  
Superior of Sisters of Mercy  
Jan-1st

**Organs and Pianos.****GEO. W. WOODS & CO'S**  
Parlor and Vestry Organs.

Pre-eminent for  
**Beauty and Purity of Tone,**  
**THEIR CHARMING SOLO STOPS**

**ELEGANT DESIGN AND FINISH.**  
W. G. BADGER, Agent,  
No. 7 Sansome Street.

**GRAY'S MUSIC STORES,**  
623 and 625 Clay Street, 101 First Street,  
SAN FRANCISCO, Cal., PORTLAND, Or.

KEEP on hand at all times, the most complete stock  
of Sheet-Music, Books, and Instruments, to be  
found on the Coast.

**COLLECTIONS OF CATHOLIC MUSIC,**  
**MASSSES, ETC., A SPECIALTY.**



Agency for the leading Instruments, STRYKAW &  
SONS, KRAEMER, BACK & CO., and HAINES BROS. Pianos.

**THE BURDETT ORGANS.**

Liberal discounts made to Churches, Schools, and  
Clergymen. Special Illustrated Catalogue of Instru-  
ments mailed free, on application.

Just published, Gray's "Catalogue of Music for 1872."

**JARDYNE & SON,****ORGAN BUILDERS.**

ESTABLISHED in 1868. Organs built in the most  
thorough and improved manner, and at the lowest  
price that will warrant the best material and workman-  
ship.  
Nos. 315, 316, 318 and 120 East 30th St., New York.

**J. H. & S. C. ODELL,**

MANUFACTURERS of Church Organs, with all  
the modern improvements, including their cele-  
brated PATENT PNEUMATIC COMPOSITION  
NOVEMENTS.

Small organs on hand, completed, or nearly so, suit-  
able for small churches and chapels. Orders for tuning  
and repairing promptly executed. For further particu-  
lars, send for circular.

408 and 409 West Forty-second Street, near Ninth  
Avenue, New York.

**THE CELEBRATED**  
**KNABE PIANOS**

HAVE an unrivalled reputation throughout the great  
music centers of Europe and America, for quality  
of tone, perfect action, thorough workmanship, and ex-  
traordinary durability. A fine stock of them is on  
exhibition at our warehouses. Also the "AMERICAN"  
Piano-Forte, the "GRAND PIANO-FORTE," the "LITTLE  
BEAUTY" Piano (a perfect gem, and low priced) and  
Luman's German Upright Pianos.

**THE PRINCE ORGANS**

are the most popular instruments made, for Parlor,  
Chapel, Lodge or School-room. Nearly 50,000 of  
these are now in use. Prices from \$60 to \$150. A good  
assortment on hand.

**Sheet Music & Music Books.**

A large and increasing stock kept on hand and  
furnished to schools and private teachers, at a liberal  
discount. Address  
A. L. BANCROFT & CO.,  
721 Market Street, San Francisco.

**NEW STYLES,**  
**LATEST NOVELTIES.**

J. W. TUCKER & CO., Jewelers, Nos. 101 and  
103 Montgomery Street, San Francisco, offer for  
the Holidays the largest and best selected stock of Fine  
Goods ever offered in this market or any other.

**Travelers' Guide.****C. P. R. R.**

Monday, April 29th, 1872,  
And, until further notice, Trains and Boats will  
Leave San Francisco

7.00 A. M. Overland Express Train for Sacra-  
mento, Marysville, Red Bluff, Colfax, Reno,  
Ogden and Omaha.

3.00 P. M. San Jose Passenger Train, stopping at  
all Way Stations.

4.00 P. M. \*Passenger Train for Stockton, Mer-  
ced and Sacramento.

6.30 P. M. Overland Emigrant Train, Through  
Freight and Accommodation.

7.30 A. M. Steamer New World from Broadway  
Wharf—Connecting at Vallejo, with Trains  
of California Pacific Railroad.

4.00 P. M. \*Sacramento Steamer from Broad-  
way Wharf—Connecting at Vallejo, with  
Trains of California Pacific Railroad.

2.00 P. M. \*Steamer Antelope, from Broadway  
Wharf—Connecting at Donahue with  
Trains of S. F. and North Pacific Railroad.

8.00 A. M. Excursion Boat—Sundays only from  
Broadway Wharf—Connecting with special  
Train of S. F. and N. P. R. R. for Cloverdale and in-  
termediate points, returning to San Francisco by 7.00  
P. M.

OAKLAND BRANCH.—LEAVE SAN FRANCISCO—  
7.00, 8.10, 9.20, 10.10 and 11.20 A. M.; 12.10, 1.30, 3.00,  
4.30, 5.15, 6.30, 8.15, 9.20 and 11.30 P. M. (9.20 and 11.20  
to Oakland only.)

LEAVE BROOKLYN—5.30, 6.40, 7.50, 9.00 and 11.00  
A. M.; 1.30, 2.40, 4.55, 6.10, 7.55 and 10.10 P. M.

LEAVE OAKLAND—5.40, 6.50, 8.00, 9.10, 10.00 and  
11.10 A. M.; 12.00, 1.40, 2.50, 3.50, 5.05, 6.20, 8.05  
and 10.20 P. M.

ALAMEDA BRANCH.—LEAVE SAN FRANCISCO—  
7.20, 9.20 and 11.35 A. M.; 1.30, 4.20, 5.30 and 7.00 P. M.  
(7.20, 11.15 and 5.30 to Fruit Vale only.)

LEAVE HAYWARD—5.45, 7.00 and 10.45 A. M. and  
3.30 P. M.

LEAVE FRUIT VALE—4.40, 7.35, 9.00 and 11.20 A. M.  
1.00, 4.05 and 5.50 P. M.

\*Except Sundays.

T. H. GOODMAN, A. N. TOWNE,  
Gen'l Pass'r and Ticket Ag't. Gen'l Sup't.

**Southern Pacific Railroad**

Time Schedule—Commencing April 15th, 1872.

TRAINS SOUTH	Through	San Jose	San Jose
Trains	Trains	Only	Only
Leave—			
San Francisco.....	8:10 A. M.	8:20 P. M.	11:40 P. M.
San Jose.....	10:30 A. M.	5:40 P. M.	7:00 P. M.
Gilroy.....	11:55 A. M.		
Hollister.....	12:50 P. M.		
Pajaro.....	1:25 A. M.		

TRAINS NORTH	San Jose	San Jose	Through
Trains	Only	Only	Trains
Leave—			
Pajaro.....			12:35 P. M.
Hollister.....			1:00 P. M.
Gilroy.....			2:00 P. M.
San Jose.....	10:30 A. M.	7:50 A. M.	3:20 P. M.
Arrive at San Fran.....	8:50 A. M.	10:10 P. M.	5:50 P. M.

\*Leaves at 2:30 P. M. SATURDAYS.

Sundays excepted.

AN Extra Train will leave San Francisco on Sun-  
days at 9:30 A. M. Returning, leave San Jose at 5:50  
P. M.

FREIGHT TRAINS RUN DAILY—Sundays ex-  
cepted leaving San Francisco at 10:30 A. M., arriving  
at San Francisco at 4:25 P. M.

A. N. TOWNE, A. C. BASSETT,  
Gen'l Sup't. Asst. Sup't.

J. L. WILLCUTT, Gen'l Pass'r Ag't.

**Hotels.****TAMALPAIS HOTEL,**  
San Rafael, Marin County, only 14 miles from  
San Francisco.

THIS Hotel is now ready for the reception of guests  
for the summer season. Recent improvements  
have been made, consisting of a Billiard Room 50x52  
feet, and ten additional sleeping rooms, all handsomely  
furnished. The House is provided with every con-  
venience for the comfort and pleasure of its guests, and  
possesses all the appointments of a first-class Hotel. Its  
proximity to the city, together with the convenience of  
access, combined with the beauty of the surrounding  
scenery and the well-known salubrity of the climate of  
San Rafael, offer a combination of attractions possessed  
by but few localities in the State.  
The Hotel Omnibus will be in readiness at the depot  
on the arrival of every train, and will convey passengers  
and baggage to and from the House free of charge.  
my25 tf R. PARLOW, Jr.

**BROOKLYN HOTEL,**  
BUSH STREET,  
BET. MONTGOMERY AND SANSOME,  
Adjoining the New Mercantile Library.

TERMS: \$2.00 PER DAY.

**KELLY & WOOD,**

PROPRIETORS.

The Coach, plainly marked "BROOKLYN HOTEL,"  
will be at the Railroad Depots and Steamboat Landings,  
to convey guests to the Hotel, free of charge.

KELLY & WOOD, Proprietors.

**CENTRAL HOTEL,**

814 and 816 Sansome Street,

Between Broadway and Pacific—SAN FRANCISCO.

THIS NEW, LARGE AND COMMODIOUS  
Hotel has been thoroughly renovated by the well-  
known proprietor, M. FARRELL, late proprietor  
of the Brooklyn House, where he will be pleased to receive  
his numerous friends and the public in general. Thank-  
ful for past favors, he respectfully solicits a continuance  
of their future patronage.

There is a fire-proof safe in the House, where money  
and valuables can be kept at the risk of the proprietor.  
The Central House Coach will be at each car depot and  
steamboat landing, to convey passengers to the House  
free of charge.

Price of board to suit the times.

Parties sending for their friends to the States, or who  
expect any, will please notify MICHAEL FARRELL,  
and he will attend to them on their arrival, and forward  
them to their friends with due care, and thus save much  
trouble.

The strictest attention will be paid to the comfort of  
the patrons of this House.

MICHAEL FARRELL, Proprietor.

**Business Cards.**

JOHN D. VOST.

H. S. CROCKER.

**H. S. CROCKER & CO.**

STATIONERS, Printers and Lithographers, 401 and  
403 Sansome Street, Cor. of Sacramento, San Fran-  
cisco. Sacramento House, 42 and 44 J Street.

DANIEL HICKS.

HENRY KELLER.

**D. HICKS & CO.**

